

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Church Comprehension Unscriptural ..	1192
The Œcumenical Council	The Proposal of the Rev. J. C. Harrison ..	1192
Eccelesiastical Notes ..	The National Education League	1192
The Liberation Society in Lancashire	Foreign and Colonial ..	1193
Confirmation of Dr. Temple	The Education Controversy	1194
Opening of the Papal Council at Rome	Court, Official, and Personal News	1195
The Bingley Chapel Case	Postscript	1195
Religious and Denominational News	LEADING ARTICLES:	
Can Free Churches Allow Free Thought? ..	Summary	1196
Free Speech in Free and State Churches ..	Preparations for the Coming Session ..	1196
Does the English State Church Promote Freedom of Thought? ..	The Irish Allies of Fenianism	1197
The Unitarians and Catholicity of Opinion	Free Trade in Cabs ..	1197
	State of Ireland	1198
	Literature	1199
	Miscellaneous	1201
	Gleanings	1202
	Births, Marriages, and Deaths	1202

Eccelesiastical Affairs.

THE ŒCUMENICAL COUNCIL.

THE Œcumenical Council of 1869, long talked of, has become a fact. After three hundred years' interval, the Church once more meets to review her relations to the world, and, so far as it lies within her choice, to adapt her modes of teaching and her ordinances to the changes which society has subsequently made, without consulting her will. There was once, as our readers are well aware, a Council at Jerusalem, at which the whole Church, then in its infancy, was supposed to be represented. The account of what it discussed, what it enjoined, and what it treated as matters of present expediency, is given to us in the Acts of the Apostles, in a very few words of inimitable simplicity. We believe it is regarded as the prototype of those General Councils which have rarely, and yet too frequently, been repeated when the desire has been felt to open a new chapter of ecclesiastical history. The Council now being held at Rome, called by Pope Pius IX., and attended by upwards of six hundred prelates gathered from all parts of the habitable globe, but little resembles the first of which sacred history makes mention. There are, no doubt, some points in which they agree; but there are many more in which they altogether differ.

We confess we do not like recognising the Œcumenical Council at Rome, as a true successor of the Council of the Apostles held at Jerusalem. That is not a true charity which casts a veil over the evils, the hypocrisies, and the oppressions, which for a long series of years have associated themselves with the papal development of spiritual authority. It is not given to man, indeed, to gauge the sincerity of heart which is in his fellow-man—we can't see into one another's bosoms—we can't with any confidence analyse personal motives. We can never say of this man, or of that, how far he is moved by what he regards as all-important truth, or how far he may be playing with the most serious of all subjects, merely with a view to ends that are individual, and perhaps unworthy in their character. We will say nothing, therefore, by which the Pope may be personally judged—nothing meant to disparage the piety, the high-mindedness, or the unselfish devotion, of the great Ecclesiastics by whom he is surrounded. But this we say, that if the outcome of their deliberations should resemble the anticipations with which the world is taught to

look forward to it, one knows not which to wonder at most—the trial to which the reason of men is to be subjected, or the affront which it is proposed to put upon the merciful patience of God.

For what, after all, is the object with a view to which this Council has been called. Is it not to point the rebuke of heaven, that is, of the spiritual order of things as constituted by Christianity, against that knowledge which men gather from their converse with earthly things? Is it not to repeat, in the name of the Church, the declaration of her incompatibility with modern national institutions, and with the conclusions of modern science applied to practical life? Is it not, moreover, to affirm by the voice of the general council of the Church the dogma of the Pope's infallibility, and therein to make declaration of the unfitness of the whole Church to define its own position, to govern its own course, to exhibit its own will, and, at the same time, to recognise the superior fitness of the Pope to do it for her? These things seem to us very much like dreams. They do not touch our spiritual nature. They concern themselves with the outward show of things more than with their essential reality, and we feel it almost impossible to get up in our own hearts even the barest and least excited interest in regard to topics which appear to us of so dreamy a character, and which are so far off from the realities of life with which mankind are called to do daily battle. The Council may be interesting enough to the prelates who are present at it, because ecclesiastical authority will be the main pivot of its deliberations, and because in some way or other it will have to be decided whether such authority ultimately resides in the body or in the head. But to the vast multitudes who stand outside, whether they are connected by conscience with the Roman system or with any other, what can it really matter in these days what may be the precise form in which the right to lord it over man's soul, and to put out the clear sight of his reason, can be most conveniently expressed?

For our own part, we cannot profess to have the slightest care as to whether the Pope's infallibility be or be not exalted into a dogma of the Roman Church. There are many, we know, who look upon such an issue of the Œcumenical Council with much apprehension. We cannot say that we agree with them. We really believe that it would be far better for the world that everything which is of the essence of the Papal system should become fixed and visible in its appropriate form. The opinion that the Roman Pontiff cannot err, at least in things pertaining to the Church which he governs, is already widely prevalent among the members of that Church, and has been so for many generations past. But it may be that the absurdity, the profanity, and the practical incongruity of the idea, considered merely as an idea, will then only be fully brought into the light, and made conspicuous in the sight of all people, when that which has been hitherto little more than a floating element of thought shall be collected into one focus, and be constituted the centre of a system round which for the future all the various forms of doctrine and casuistry are destined to revolve. We are not sorry that the idea is at length settling into this tangible shape—a shape in which, unless we greatly

mistake, the Civil Powers of the world will be able successfully to grapple with it.

If reliance may be placed upon the correspondence which reaches the journals of this country from Rome, the Pope himself and his *entourage* of Jesuit advisers, will find it more difficult than they supposed to carry through the Council the contemplated new dogma. There seems to be, as indeed there always has been on such occasions, a great deal of active intriguing among the prelates, and there are signs of that sort of dexterity in balancing parties which used to be attributed during the passage of the Reform Bill to Mr. Disraeli. Perhaps the pomps and processions which are spoken of as so magnificent, and as making so deep an impression upon spectators, are used as the cloud behind which the real actors are playing their several parts, and striving to accomplish the results most in harmony with their interests. It ought never to be forgotten that these artistic and scenic effects are just those which are best calculated to bring the mind into a state of susceptibility for taking the impress which the Pope and his advisers desire to put upon it, and it is not at all impossible, nor should it much surprise us, that amid sights and sounds so representative of earthly glory, many of the bishops who are now present at Rome should let their judgment be run away with, and eagerly assist in doing homage to conclusions which, when they return to their several dioceses, they will find to be utterly irreconcilable with facts. We have all need to be on our guard, in relation to this Council, that we do not permit the external and the sensuous to get the better of the spiritual in our convictions.

ECCLIASTICAL NOTES.

THE confirmation of Dr. Temple has not added to the reputation of the ceremonies of the Established Church. The objectors were asked to come forward and make their objections in due form. They did so. Dr. Deane, on their behalf, attempted to prove that the Vicar-General had the power to review, disapprove, and repel the Queen's choice of Dr. Temple; if he had not, he "hoped that this would be the last time such a sacrilege and sham would be allowed." He went on to describe the ceremony as "not only a sham, but a trap," notwithstanding which the Vicar-General decided that he had no power to rescind the choice of the Crown, and so proceeded with the ceremony. The summons of objectors is, therefore, on the Vicar-General's own showing, as much a "sham" as is the leave to elect given, at a previous stage, to the Dean and Chapter. We can scarcely, under such circumstances, wonder at the language that is used by some clergymen, such as Mr. Burgon, who, in a letter to the *John Bull*, says, "The solemn mockery of the pretended 'election' of Dr. Temple to the see of Exeter has been followed by a ceremony called his 'confirmation.' The next step in this profane business will be the last." Mr. Burgon wishes to prevent this next step, and therefore addresses himself, in rather excited language, to the bishops. He threatens that if any of them should be found capable of taking part in the services, they will forfeit, at once and for ever, the confidence of the clergy and the respect of all true and faithful hearts. Then we have this somewhat profane and undeniably affected adjuration:—

Fathers in Christ—whom the Eternal hath "given to be watchmen unto the house of Israel"—I approach you in the Name of Him who purchased His Church by the shedding of His most precious blood: whose sacred cause is specially entrusted to your keeping; whose pure deposit of Truth ye are specially called upon to guard. Be not ye the men to cover His Church with such foul dishonour! Offer not this gross insult

to His holy Name! Cast not this fatal stumbling-block in the way of us all! Dare to say with your predecessors on a famous occasion, "We must obey God rather than men. Else (believe me!) else ye will be imperilling the salvation of thousands, alienating thousands from the Church for ever. And what answer will ye make at the awful judgment-seat of Him, who already (for this is Advent) "standeth before the door?"

While it is a pity that men cannot control their feelings and their language a little better than this, such writing is a proof that there is deep feeling upon this subject. But Mr. Burgon can no more establish liberty of action in confirmation or anything else, than a bird can obtain freedom without breaking the wires of his cage. One of these days we shall be able to do all that Mr. Burgon desires. We will throw open the door to let him and all his imprisoned brethren free.

"C. S."—the well-known initials of a well-known Baptist minister at Sheffield—writes to the *Daily News*, complaining of the rude and uncourteous manner of a civil registrar at a marriage service performed in a Nonconformist chapel. Having stated the circumstances, he proceeds to ask two questions:—

First, why is the Nonconformist minister to be humiliated by having a State official thrust upon him, while the clergyman can marry without his presence? And secondly, is it not a violation of all decency that this official should be at liberty to fill up the register during a religious service in the presence of the congregation? I felt ashamed and insulted on this occasion. Is there no member of Parliament with a sense of justice strong enough to prompt him to bring in a bill to equalise the marriage law of this kingdom?

In reply to the first question, we submit that a greater humiliation than the one stated can be imagined, and that is, for the Nonconformist minister himself to be made a State official. As "H. T." another correspondent of the same journal, says, "Why should a Nonconformist pastor wish to put on the Queen's collar, which is but the badge of subjection?"

The proceedings of the Methodist Committee upon the subject of National Education, has excited general surprise. After twenty-four hours' debate, during which the supporters of the League movement urged their views with great power and apparent success, the Committee separated without coming to a decision upon the main question. As the *Methodist Recorder* remarks, the Wesleyan body has been a supporter of the denominational system of education from the beginning. Its position now is stated in language which leaves little room for doubt:—

With regard to several important points, the Committee, we understand, was practically unanimous. The large amount of good which has been effected under the existing system was freely acknowledged on all sides; nor was there any disposition to impugn the wisdom of the course adopted by those leaders of our body who, many years ago, pledged it to the denominational system. It was generally admitted, on the other hand, that the existing system has failed to meet the wants of the whole population. Differences of opinion as to the extent of this failure there might be; but no member of the Committee, we believe, contended, what would have been obstinately maintained in the same place a few years ago, that the denominational system had reached, or could be expected to reach, those lowest strata of the population where the aid of the State is most urgently needed. The staunchest advocates of the existing system in our own body appear to be prepared to hand over the children of these lower strata to the State to be instructed in some way not necessarily denominational. With regard to these, undenominational education—though not exclusively secular education—may be regarded as conceded. The question is thus narrowed considerably; and the point to be settled is whether the denominational system shall be continued for those classes of the community which it has proved itself capable of reaching, the classes below these being provided for in a different way; or whether one uniform system, not sectarian, shall be introduced for the entire country. Connected with this is another question of an importance that cannot be exaggerated—namely, whether if denominational education be the rule in England, the demands of the Papal party in Ireland to have it extended to that island can be refused.

These are decisions in the direction of the "League," for which, it may be said, the country clergy should be thanked. The Methodists know, better than most people, what denominational education means in the country districts, and are, reasonably, not quite so enamoured of it as they were.

We have to report the fall of another State-Church, that of Neuchâtel, the Supreme Council of which, on the 17th November, proposed a decree for the separation of Church and State in the canton. The terms of the decree intimate that—

The relations between the State and the Church shall cease from the 1st of January, 1871. The revenues of ecclesiastical property shall be annually distributed by the State amongst the people of the churches or parishes to which the revenues belong. The houses to be appropriated as residences for the clergy as before; the church-fabrics to be vested in the municipalities, who are to keep them in repair, and to place them gratuitously at the disposal of the various churches or religious societies existing in future for the purposes of worship. Priority in the choice of hours of service is to belong to the majority.

This is not settling the question exactly as we

should prefer to have such a question settled, but it is "separation" notwithstanding. By-and-by, what is left undone now will, no doubt, be done.

We referred a fortnight ago to a letter in the *Liberator* on the State Church in India. We have now received, by the last mail, Indian newspapers in which attention is called to this subject. The *Darjeeling News* (Oct. 30), after hinting that the theory upon which all State Churches were founded is gone, and that "disestablishment is a necessity of the age," calls attention to the monstrous nature of the Ecclesiastical Establishment in India. In the course of an elaborate article it says:—

It is, we think, adding insult to injury to affirm that there are any Hindoos or Mussulmans in India who acquiesce in the propriety of our maintaining an ecclesiastical Establishment at their expense. They submit to this because they are obliged to do so; but our right to impose it, they would tell us, is founded solely and exclusively upon our might. If then the Government accepted this lower ground of justification, and maintained that, as conquerors, we are entitled to demand that our subjects, whose privilege and happiness it is to be ruled by us, should provide for our spiritual requirements, as well as for our temporal wants, in the form of good pay and allowances, there would still remain the objection that nine-tenths of this expenditure is incurred for the benefit of the Church of England, with which certainly less than one-half of the Europeans in India are in communion. Episcopalians are amply provided for everywhere, even enjoying the luxury of a dignified clergy. The Presbyterians are by no means badly off, as regards the smaller section of what once formed the Kirk of Scotland; but how fares it with Romanists, who are numerically the most important section in the Empire? With the exception of a few priests who, on most beggarly allowances, minister to our Catholic soldiers, the Church of Rome gets nothing, and all other sects, of whatever denomination they be, get nothing.

The figures are then given, as follows:—

In a financial point of view, the question of disestablishment is by no means unimportant. The Church Establishment costs a very large sum, and on this, as on everything else, the Government has been ever increasing its expenditure. In two years (from 1866 to 1868) this increase amounted to nearly Rs. 40,000 (though relieved of Rs. 25,190 the charge for the Eastern Settlements), and very curiously was it apportioned. For example, the charges for our Bishop, his Chaplain, Archdeacon, &c., are set down at Rs. 1,05,600, an increase of Rs. 7,000; why or wherefore who can say, when the Government tells the public nothing more about any item, than that they have so much more to pay. Then under every Government, but two, there is an increase of charge. In Bengal we find that this amounted to Rs. 36,830 exclusive of course of the Rs. 7,000 to the Bishop, which sum is debited to the Government of India. In Madras, for some inscrutable reason, the expenditure on this account has always been greater than anywhere else. In 1866 it amounted to Rs. 8,97,110 (or about Rs. 50,000 more than in Bengal, plus the charges of the Government of India) and in 1868 an addition was found necessary of Rs. 1,310, while in Bombay in the same period a reduction was made from Rs. 3,40,480 to Rs. 3,16,090. The total charge, of about 16 lacs, represents probably but a moiety of the real burthen suffered by India, for it includes only "the effective" portion. If we add furlough pay, and pensions, church building, and church repairs, &c., we think that altogether India pays more than 30 lacs to provide spiritual ministrations to some 30,000 Europeans, who are well able to provide these for themselves.

In the present state of the revenues of India it is not likely that this kind of thing can last. Nor is it possible that the same remedy can be proposed that Earl Granville gravely proposes for Jamaica—the endowment of all sects. Even the liberal Earl would, it may be supposed, hesitate before proposing a vote for the Mahomedans and Hindoos. The light that is now being thrown upon this institution will be its doom. Light seems to be fatal to all similar Establishments.

We are glad to receive a verbatim report, published in pamphlet form, of the speech of Mr. Wm. Porter, member for Cape Town, Cape of Good Hope, upon the second reading of the Bill for the Abolition of Ecclesiastical Grants in that colony. It is a clear, well-arranged, argumentative speech, lit up with happy illustrations, and well deserving the permanent form which has been given to it. Had it been delivered in the House of Commons, we should all have said that it was worthy of this House and worthy of the subject with which it deals.

THE LIBERATION SOCIETY IN LANCASHIRE.

DARWEN.—On Friday last a large and influential meeting, convened by the local Liberation Committee, was held in the new hall built by the Co-operative Society. Eccles Shorrocks, Esq., J.P., presided, and in a few terse and emphatic sentences opened the proceedings. The Rev. J. McDougall, in a speech in which he alluded to some of the more philosophical aspects of the question, moved the first resolution, which, having been seconded, it was supported by Mr. Carvell Williams, the Society's secretary, who was present as a deputation. In the course of his speech he analysed the recent letters of the Rev. J. O. Ryle, a Church reformer, and expressed surprise, first, that he should not have said all this before; next, that, now that he had spoken, he should have been silent as to the chief cause of the terrible evils which he described; and lastly, that he should for a moment think it possible to obtain a reconstruction of the

Church so long as it remained an establishment. The Rev. Thomas Davies, who followed, described the successful action of the Society in regard to recent ecclesiastical changes, and insisted on the necessity for a continued prosecution of its work. Mr. Henley, the secretary of the Working Men's Liberal Club, the Rev. E. D. Green, Rev. G. Berry, Mr. H. Green, and the Rev. W. McMechem also spoke, all the speeches being listened to with the keenest interest by an attentive and willing audience, and the meeting being, as a whole, one of the best the Society has held in Darwen.

BURNLEY.—The Liberation Society feeling the necessity for fresh action in Lancashire, a series of meetings has been commenced, and the first was held in the Mechanics' Institute, Burnley, on the 9th inst. Mr. Councillor Kay presided; and after Mr. Kearley had spoken, Mr. Carvell Williams, who had gone down from London, gave an address. He described the proceedings at the confirmation of Dr. Temple in Bow Church the previous day, he having been an eye-witness of the proceedings, and also referred to the present condition of the Church of England, as a reason why it should be dealt with as the Irish Church had been. The Rev. J. McDougall, of Darwen, followed, in an able and vigorous speech, and the Rev. J. Alcorn, the Rev. J. Stroyan, the Rev. R. Evans, the Rev. J. Garside, and the Rev. G. Gill, delivered short speeches. The meeting was congratulated on the fact that, while so many Lancashire constituencies had done otherwise, Burnley had chosen as its first representative a supporter of Mr. Gladstone's Irish Church policy.

BLACKBURN.—On Monday evening Mr. Carvell Williams was to address the Society's friends in this town, and was subsequently to proceed to Macclesfield, and then to Bristol.

CONFIRMATION OF DR. TEMPLE.

The confirmation of the Rev. Frederick Temple, D.D., Bishop-Elect to the See of Exeter, took place in Bow Church, Cheapside, on Wednesday morning. The expectation of opposition drew together a large number of people, including no fewer than twenty-four policemen who were planted in the building to prevent any breach of the peace. Shortly after eleven o'clock the Bishop-Elect, the Vicar-General, Sir Travers Twiss, and the various officials and legal gentlemen came in procession from the vestry. Dr. Temple, who, like the other clergymen, wore merely the black gown and hood, took his seat in an ordinary pew, while the advocates seated themselves at the table. Bishop Trower, accompanied by the Rev. Dr. Cornish, the Rev. Mr. Hunt, and the Rev. Mr. Walker—representatives of the hostile clergy of the Exeter diocese—was present, and amongst the spectators were Dean Stanley and Sir D. Salomons, M.P. The rector (the Rev. M. H. Vice) having read the Litany Service, some declarations were made at the table, but the bustle in the church effectually reduced them to a dumb show. They included the production of the Royal mandate and instrument of election, and the reading of the letters patent by Mr. Dyke. The first comprehensible sentence heard was the order of the Vicar-General, "Let the bishop be seated;" and a resumption of order was attained when Dr. Temple, leaving his pew, seated himself at the table opposite the Vicar-General, and consequently with his back to the people. Mr. Sheppard stated in formal language that he now judicially produced his lordship, and asked the Vicar-General to confirm his election, to which request the Vicar-General, after some more formality, directed the opposers, if there were any, to be publicly called. The Apparitor-General thereupon faced the audience, and after the ancient introduction, "Oyez, Oyez," said, "Let them (the opposers) come forward and make their objections in due form, and they shall be heard." Mr. Currey, the proctor, responded to this appeal by saying that in obedience to the public summons he appeared on behalf of Bishop Trower. The remainder of the sentence was drowned in loud hisses, but the speaker, having waited for silence, mentioned as the other opposers, Mr. Walker and Mr. Hunt, benefited clergy within the diocese of Exeter. There were then some formal admissions and declarations, and the opposers' allegations were submitted for proof. Once more the opposers were publicly called, and Mr. Currey, in repeating his prayer that the allegations should be admitted to proof, was met with a few cries of "No, no." A lengthy conversation ensued between the Vicar-General and the counsel, the result of which was the rising of

Dr. Deane to open the case for Dr. Trower. The arguments urged against the confirmation were somewhat protracted, and there were frequent verbal interruptions which could scarcely be heard. The learned doctor, presuming that the practice of the court was a summary proceeding, confined himself to what he hinted the Vicar-General had wished him to direct his attention, viz., that the allegation referred to contained objections specifically pleaded, and that it was a traverse in terms direct and positive of what was pleaded in the summary petition with respect to the person of the Lord Bishop elect. If the Vicar-General was disposed to admit the affidavits he was ready to produce, time should be given to the opposers to contradict the facts, and to cross-examine, if necessary. The learned counsel then cited antecedent cases with the view of showing that there was a practice by which the court should be guided. Bishop Parker, Bishop Montague, Bishop Hampden, and Bishop Lee were quoted, and in conclusion the learned counsel expressed a hope that by-and-by the Court would allow him to be heard on the confirmation itself.

Dr. Spinks, on the other side, contended that nothing said by his learned friend would justify the court in disobeying the Queen by refusing to confirm the election; that the other side had virtually shown there had been no definite practice to go by; that the Dean and Chapter, in obedience to the Royal mandate, had conducted the election in due form; and that any objections that would apply in the court should have been made before, and not after the election. Similar views were expressed by Dr. Tristram.

Dr. Deane next addressed himself to prove that the Vicar-General had the power to review, disapprove, and repel the Queen's choice of Dr. Temple, expressed to the Archbishop in the Royal mandate. The purport of the learned doctor's reply was that the letters patent did not in express but in limited terms command the Archbishop to confirm and consecrate; that the Crown in the appointment of bishops always recognised something in the shape, not of supremacy, but of metropolitan control; that confirmation being the very threshold of consecration, it was the Archbishop's duty to inquire into the fitness of the Bishop elect; that the power given to the Archbishop (through his Vicar-General) to pro-rogue the court, was indirect proof that the court was to be something more than a form; else he hoped this would be the last time such a sacrilege and sham would be allowed. If (he proceeded) the court cannot entertain these objections, I am sure everybody would rejoice if some act of Parliament abolished the scandal. ("Hear, hear," from the body of the church.)

The Vicar-General: I want to know whether I have the power you speak of?

Dr. Deane said: Yes, the instrument, the very commission under which his worship sat absorbed his functions, and expressly provided for a pro-rogation of the proceedings when they ordinarily would occupy but half an hour. He repeated, if objections could not be heard, this was not only a sham but a trap.

The Vicar-General: I must say I do not approve of your harsh language. Those words are very strong.

Dr. Deane: Then I am very sorry, sir, but if I have spoken strongly, it is because I hope some notice will be taken, and a change effected which will make this the last time. I humbly apologise and beg to withdraw any terms which might be considered in the least offensive. The learned doctor then followed up his point, and expressed his gratification at feeling that if the objectors for whom he appeared failed, they would at least have succeeded in putting an end to a system which was a shadow without a substance.

After a few questions and answers, and a brief reply from Dr. Spinks, the two hours' disputation ended.

The Vicar-General, in delivering judgment, said that objections to the confirmation should not be invited unless they were to be judged on the merits of the case. It is, says the Vicar-General, only the manner of the election that can be impugned. He went on to say: "I am of opinion that I have no power whatever to review the choice of the Crown of the Rev. Dr. Temple as a fit and proper person to be Bishop of the see of Exeter. I think what Dr. Spinks submitted is most pertinent, that where parties thought the choice of the Crown was improper it was their duty to appeal at an earlier stage; it was their duty to go to the Archbishop, and if his Grace thought their views erroneous they ought to go to the Queen, and humbly beseech her Majesty not to issue her mandate to confirm. But her Majesty has confirmed the election. She has signified her assent to the Archbishop; and now I am invited to open a large question as to the fitness of Dr. Temple for the see of Exeter, to examine witnesses, to pronounce him to be an unfit person, and to refuse confirmation of his election. I am of opinion that I have no such power. I have thought it right to hear counsel. I have been addressed by counsel of whom I say that if there be any one at the civil law bar who could have supported opposition it is he. I hold that he has not met the case that I have no power. If I have no power to grant his prayer, I can have no power to entertain the question; and, that being so, I must reject the allegations and order to proceed with the business of this confirmation."

The decision was followed by applause, which was gradually hushed down.

The Vicar-General having read the confirmation, the Archbishop's Proctor then called upon the lord elect to take the oath. Dr. Temple read the oath and the declaration in a sonorous voice, and subscribed both. A procession was again formed, and the parties went to the vestry. The audience then left the church. A crowd collected at the church door in Cheapside, and when Dr. Temple came out he was loudly cheered.

The committee in Parliament-street who conducted the opposition to Dr. Temple have put in circulation a memorial to the archbishops and bishops, earnestly entreating them not to consecrate Dr. Temple, "and thus avert from the Church the shame and scandal with which it is threatened." The consecration of Dr. Temple to the Bishopric of Exeter will take place in Westminster Abbey on Tuesday, the 21st inst., being St. Thomas's Day. In the event of the Archbishop of Canterbury not being sufficiently recovered by that time, the ceremony will be performed by the Archbishop of York, who will, in all probability, be assisted by the Bishops of London, Chester, Worcester, and St. David's. Lord Arthur Hervey, Bishop Elect of Bath and Wells, will be consecrated at the same time, and probably on the same

day, the Venerable Henry Mackenzie, M.A., Archdeacon of Nottingham, will be admitted suffragan Bishop of Lincoln.

The Bishop of Lincoln (Dr. Wordsworth) allows space for repentance to one whom he considers an erring brother. In a second letter to Dr. Temple, he again urges him to separate himself, prior to his consecration, from the other writers of "Essays and Reviews." If the bishop-elect refuses, there will be immediate danger of a disruption between Church and State; and, what is more, the Bishop of Lincoln will disclaim all responsibility in Dr. Temple's consecration, and "will solemnly record his dissent from it, and protest against it." The Bishop of Llandaff calls upon the right rev. prelate to make "such a declaration of his sentiments as will allay the existing agitation." The *John Bull* publishes a letter from the Dean of Norwich to Bishop Trower, enclosing a contribution towards the cost of the protest made on Wednesday against Dr. Temple's confirmation. Dr. Goulburn says:—"I cannot feel it consistent with my duty to the Church and to my former pupils at Rugby, who may fairly look up to me for some guidance on the religious questions which agitate the public mind, to stand aloof from the final protest which is to be made, under your lordship's sanction, in Bow Church." The Dean quite believes that Dr. Temple does not hold, nay, would personally repudiate, the more objectionable doctrines set forth in "Essays and Reviews." The *Record* says that the bishops will protest, and that some who do not feel called upon to go that length, have declined to take part in the consecration.

A memorial, signed by twenty-nine clergymen and 300 laymen of Bristol, has been sent to the Archbishop of Canterbury. The memorialists implore his grace to consider the responsibility of consecrating Dr. Temple, and express sorrow and indignation at the admission to the ministry of the Church of persons who either hold Romish doctrines or question the authority of Holy Scripture.

Dr. Temple preached his farewell sermon to the Rugby boys on Sunday morning, in the school chapel. There was a crowd of old Rugbeians, including three sons of the late Dr. Arnold. The sermon was on Gal. vi. 2, "Bear ye one another's burthens, and so fulfil the law of Christ." In conclusion he said:—"The time is come when we must part. I have seen many go away from this place to other scenes and other duties, as God ordained. Now I must go myself. Twelve years of my life have been spent here on the work, the lines of which were laid down by a great servant of God when I was still a boy. I have now done my part in building up that noble spiritual temple which Arnold planted on this place. I leave you; but, though parted, we can still help one another—I you, you me—by living as he taught; by the resolute sacrifice of self to duty; by the preference, at all times and in all places, of the pure, the good; by earnest search for truth; by the single eye fixed steadily on one Master, Christ. This will bind us close together still. Thus we may yet bear one another's burthens, and so fulfil his law. Let us pray." In the evening he preached a sermon in Trinity Church, Rugby, in aid of a fund for completing the tower of that church, and took the opportunity of saying a few words of farewell to the Rugby public. Dr. Temple abstained from any allusion to the charges made against him.

The *Exeter Gazette* records a rumour that Dr. Temple is about to marry Lady Mary Fielding, sister of Lord Denbigh, spokesman of the Roman Catholic party in the House of Lords last session.

OPENING OF THE PAPAL COUNCIL AT ROME.

A telegram from Rome briefly describes the opening of the Œcumenical Council on Wednesday. It was a very wet day, but this does not appear to have materially interfered with the opening as a spectacle. By daybreak the inner Atrium and Grand Nave of the Vatican Basilica, the route of the procession, were already thronged by an immense concourse of spectators. At nine o'clock, amid the ringing of the bells of all the churches in the city and salvoes of artillery from the Castle of San Angelo and Mount Aventine, the procession formed in the Upper Atrium of the Vatican, descended from Scala Regia, and passed through the Lower Atrium into the Cathedral. Regular and secular clergy were ranged on either side, and the procession consisted of 6 archbishop-princes, 49 cardinals, 11 patriarchs, 680 archbishops and bishops, 28 abbots, and 29 generals of religious orders. In all about 800 ecclesiastics preceded the Pope, who was carried into the cathedral in the gestatorial chair. His Holiness first knelt some time before the Sacrament, and the assembly then took their places in the Council-hall in seven rows. After mass had been chanted by Cardinal Patrizi, the Archbishop of Iconium pronounced the inaugural discourse. The Pope, who appeared to be in the enjoyment of excellent health, then gave his benediction. His Holiness afterwards received the homage of the members of the Council. The appointed prayers followed, and the Pope three times invoked the aid of the Holy Ghost for the Council. Persons not members of the assembly then quitted the hall. The prelates approved the decree opening the Council, and the Te Deum followed, the ceremony terminating at half-past two o'clock in the afternoon. The tribunes of the Council-hall were occupied by the Sovereigns and Princes present in Rome (the Empress of Austria among them), the members of the diplomatic body, Generals Dumont and Kanzler,

and the Roman and foreign nobility. The hall is said to have presented a splendid appearance.

The *Times* correspondent gives the following outline of the allocution delivered by the Pope on the 4th to the assembled bishops in the Sixtine Chapel. He assumed in the opening that the Council had been called to provide suitable remedies for the many evils that have invaded the Church and civil society in these days. Both have to be rescued and preserved, and the Apostolic See alone can do it. He spoke of all the tribulation he had to suffer for Christ, and the comfort he found in the presence of so many brethren bound by every consideration to be perfectly united with him. But he anticipated disunion, blindness, worldliness, stupidity, and a disposition to be offended at doctrines difficult to the human reason, or humbling to human pride. There were still among us the counterparts of those low-minded folk of Galilee who left the Preacher because His sayings were hard. He even expected the enemy sowing tares, and causing divisions in the flock. He felt himself like the apostle to the Gentiles, in daily conflict with them that are within as well as them that are without. The burden of everything was thrown upon him, and he looked for comfort where he could. In these trials and afflictions he naturally identified himself with his Master. When others left that Master, the apostles would not. Whom else could they go to? He had the words of eternal life. They went about with Him always, everywhere, only leaving to return; however differing among themselves, yet one with Him. So he implored all to forget differences, to avoid them that caused offences, to come to the centre of unity—the House of the Lord, the Hill of Zion, the heavenly Jerusalem. He besought all to be of one heart and one mind, and assured them that they who were of God would hear his voice now. It was no neutral or moderate course that He could be content with. They who were not with Him would be against Him, for their allegiance would be sharply tested. The proposition to be made, so he implied, would be such as to leave no doubt who were the friends and who the foes of the Apostolic See.

The Roman correspondent of the *Pall Mall Gazette* learns from a well-informed quarter that Cardinal Antonelli has declared against a dogmatic assertion of the infallibility, and that he lately told the Pope that this could not be separated from a declaration in favour of the temporal power, which he believed the Council would never be brought to promulgate. "The Pope, it is said, has fallen into one of his desponding moods, and among his household he speaks very bitterly of the Bishop of Orleans, though he is unusually guarded in his remarks to strangers. But Monsignor Dupanloup is not the only black sheep. Grave offence has been given by Cardinal von Hohenlohe, who brings with him to the Council as his theological adviser the celebrated Dr. Döllinger, a resolute opponent of infallibility. Some of the Italian journals affirm that another German dignitary, Cardinal von Schwarzenberg, has declared he will quit Rome if the question of infallibility is raised; but I have good authority for saying that this statement is unfounded." In another letter we are told:—"I am informed that the Opposition will make its first move by demanding the suppression of the *Civiltà Cattolica*, the Jesuit review which has for ten years been the organ of the Holy See. There is a fixed determination to throw off the thralldom of the Jesuits. The five cardinal legates named in the bull are Cardinals de Reissach, de Luca, Bizzori, Billio, and Capalti. The bull appoints also four congregations or commissions, to be composed of a fixed number of the fathers of the Council. The first commission will take charge of questions of dogma; the second of those of discipline; the third of the subject of the regular and religious orders; and the fourth of the Oriental rites. Many of the bishops bring rich gifts to the Pope. Monsignor Darboy, Archbishop of Paris, being the bearer of presents from the Imperial family, was granted a special audience, and had a long conversation with the Holy Father."

An occasional correspondent of the *Times* at Rome narrates the following remarkable incident, the truth of which, he is assured, may be thoroughly depended on:—"Soon after the arrival of Cardinal Bonnechose last week, his Eminence went to pay his homage to the Pope, who inquired 'What do they say of our Council in France?' 'They hope that its work will be for good.' 'Yes, but tell us some details.' 'It is hoped that its work will be one of conciliation.' 'But more details.' 'What does your Holiness mean by more details?' 'What do they say of our infallibility?' 'Since, Holy Father, you have inquired so precisely,' said his Eminence, 'it is hoped that it will not be declared a dogma.' The pope, in a state of great excitement, said: 'Your Eminence has always been in opposition. I remember that, on a former occasion, you were opposed to raising the doctrine of the Immaculate Conception to a dogma, but, thank God, we willed that it should be so, and it was so; and we will that the infallibility of the Pope shall be made a dogma, and it shall become one through the influence of the Council of 1839.' His Eminence attempted to reply, but was prevented, and retired in a state of great agitation. They say that nothing is true in Rome, but this is on good authority."

There are many more rumours relative to the great business of the Council. The *Times* correspondent writes:—"The Pope, it is still most confidently said, is to be the most disappointed, most baffled man in the great show. *Infallibility will not go down*. Like the rest of us poor mortals, Pius IX. must take his religion as he finds it, and is not allowed to force his opinions upon the rest of the world." The correspondent of the *Pall Mall Gazette* says:—"A very violent scene has taken place between the Holy

Father and Cardinal Antonelli. The Pope, regardless of obstacles, clings to his resolution to procure from the Council the dogmatic enunciation of his infallibility, and has, indeed, so set his heart on this issue that his household believe he will not survive its rejection. There seems to be no doubt that the majority of the bishops will do whatever he wishes; but, on the other hand, the opposition is so powerful that Cardinal Antonelli a day or two ago urged him to defer the question, representing that the consequences of pressing it now might prove very serious. The Pope combated his arguments, and at last flew into a passion, exclaiming, 'Hold your tongue. You are a diplomatist; you are not a theologian. Confine yourself to what you understand.' Cardinal Antonelli is greatly exasperated, and has since avoided having an audience. I must, in justice, add that the Pope has published a *communiqué* in the *Osservatore Romano* severely censuring the *Unicors* and the *Unità Cattolica* for their attacks on the Bishop of Orleans. Both the Bishop of Orleans and his antagonist, M. Veuillot, are now in Rome. The Bishop has called on Prince Rospigliosi and other members of the Roman Liberal party, and he has received visits from several of his own order. Throughout the episcopal camp preparations are being made for battle. The Spanish Bishops have had a conference with the Bishops of South America, and it was unanimously resolved to support the dogma of infallibility. A section of the Italian Bishops, convened by Cardinal Borromeo at the Altieri Palace, and the Ultramontane French Bishops, headed by Cardinal Bonnehoe, have come to the same decision.

The *Paris Figaro* says that a note of the Minister of Justice has been forwarded to the Marquis de Banneville, the French Ambassador at Rome, stating that the proclamation of the dogma of the infallibility of the Pope is a question which would be inopportune to revive from a religious point of view. From a political point of view such a proclamation would relieve France from the obligation she has undertaken by the Concordat with the Holy See.

A telegram from Rome of Thursday's date gives the substance of an address from the Pope to the members of the Council on that day. He said that it had given him great pleasure to inaugurate the Council on the appointed day, and to see the bishops assembled at Rome in greater numbers than ever. They had come to teach all men the voice of God, and to judge with the Pope, under the auspices of the Holy Spirit, on the errors of human science. Never was it more necessary that in the present day, since conspiracy and impiety were widespread and strongly organised, and hide themselves under the mask of aspirations for liberty. There was no cause for alarm. The Church was stronger than heaven itself, and now was the time to consider what remedies were efficacious against the present evils. The bishops should strive with him to secure peacefulness in the monasteries, order in the Church, and discipline among the clergy. In conclusion he invoked the Holy Spirit, the Virgin, and the holy angels.

The next sitting of the Council is fixed for the Feast of the Epiphany, when there will be voted and promulgated decrees which will have been drawn up at the private sittings of the congregations.

THE BINGLEY CHAPEL CASE.

The final decision in this case was delivered by Mr. Daniel, Q.C., in the Keighley County Court on Wednesday. The judge had before him the minutes of the meeting of members held on 3rd December.

The Judge then said, when he gave his judgment in this case the other day, he had not had an opportunity of looking at the authorities on which he had founded his judgment, but he was sufficiently assured of the law to proceed to give judgment. He had since, however, looked at the authorities on the subject, and he would now refer to them in order to show on what he had based his decision as to the irregularity of the proceedings taken by Mr. Heron and the minority. A similar case had been decided in 1835, in connection with Salem Chapel, Halifax. In that case disputes had arisen between the congregation and the minister. A majority of the congregation had met and come to a resolution simply recommending the minister to resign, which resolution had been communicated to the minister in the shape of a letter. No notice was taken of this by the minister. The minister still remained in possession of the chapel, and an action for his ejection was brought by the trustees. Some members of the congregation, who sided with the minister against the trustees, agreed to bring an information against them to restrain proceedings, which was granted. Application was made by the trustees to have that injunction dissolved, and it was ultimately decided that the letter written to Mr. Noel, the minister, was tantamount to a dismissal, and that while the Court would see that the power of the trustees was not capriciously or arbitrarily exercised, it supported them in their right to dismiss the minister, and allowed the dismissal to proceed accordingly. The second case to which he would refer was *Perry v. Shipway*, which arose in connection with a chapel in Essex. The minister, Mr. Shipway, for reasons that the congregation deemed sufficient, became objectionable to them, and they were desirous to dismiss him. The chapel had been closed for some time. A church meeting, at which thirty or forty persons were present, had subsequently been held, at which Mr. Shipway had been recognised as minister of the chapel, and re-ordained. A bill, however, was filed by a majority of the congregation for the purpose of restraining him from continuing in his position. The Vice-Chancellor held that the proceedings taken by Mr. Shipway and the

minority, being in opposition to the wishes of the majority of the congregation, were irregular and inoperative as in any way preventive of the rights of the majority to the use of the chapel, and gave judgment for the plaintiffs. In reference to any endowments belonging to a chapel, the law viewed those endowments as being for the benefit of the congregation, and not for the benefit of the minister. In reference to what Dr. Fraser had said about the ecclesiastical law in this case, as he (the Judge) understood the law, it was not possible for ecclesiastical law in any form to erect itself as civil law to control any of her Majesty's subjects. Considering that Mr. Heron had been in possession of the income of the charities belonging to Bingley Chapel since 1866, in opposition to the wishes of the majority of the congregation, he thought the congregation were now entitled to the earliest possession of the chapel and its income as was consistent with Mr. Heron's convenience. The court did not wish to put Mr. Heron to inconvenience, but it could not recognise his right to possession merely for his own material advantage. Clearly his right in the property had ceased by the resolution come to at the congregational meeting on the 3rd of December last. It was only a question now as to when he should give up possession.

Mr. Foster said Mr. Heron had a family of five children, and had no place to go to, but repeated that he left his case entirely in the hands of the court. Mr. Darlington, who appeared for the congregation, said his clients were not so particular as to the use of the house, but they must insist on Mr. Heron ceasing to preach. Mr. Foster urged that if Mr. Heron were continued in his position as minister till the 1st of May, he would be entitled to Lady Hutton's Charity, which was paid at that date. The Judge said he could not continue (Mr. Heron) in his position till the 1st of May for the receipt of this charity. Mr. Darlington said that this matter had been going on since June, 1866, and he estimated the expense of the trustees at between 300*l.* and 400*l.* Mr. Foster said the trustees had since 1866 done nothing but what they were entitled to do. They had not interfered in the case, and they were bound to support the church, and pay the rents for the minister for the time being.

The Judge said the effect of the resolution come to at the meeting on the 3rd December was to reserve in substance the right of control over the minister, and the mere circumstance of the neutral committee had not destroyed that right. He could not say that Mr. Heron had been wrong in his possession of the church since 1866. He might have been disturbed in the possession of the church, but the only effectual step taken by the majority was at the meeting on the 3rd of December. Everything received by Mr. Heron up to that time he had received as minister of the chapel, and therefore he did not consider he had been receiving anything which he was not entitled to. He therefore gave decree that Mr. Heron should discontinue preaching at once, that he should give up possession of the house on or before the 1st day of May next, and that the expenses of the whole proceedings should be defrayed out of the estate.

Mr. Foster said he really did not think that the costs of the respondents would amount to more than 70*l.*

The *Weekly Register* says that the Bishop of London has lately refused to ordain two candidates for Anglican orders because they believe in the Real Presence.

NONCONFORMISTS AT CAMBRIDGE.—The first two men in the Moral Science Tripos are bracketed, viz., Gardner, of Christ's; and West, of Trinity; the former of the City of London School, the latter the son of the principal of Caversham College, and both Nonconformists.

THE ELECTION OF DR. WILBERFORCE to the bishopric of Winchester was confirmed without opposition at Bow Church on Saturday. His lordship afterwards proceeded to Windsor Castle, where, with the Bishop of Carlisle, he did homage on his appointment. Dr. Wilberforce was at the same time invested with the office of Prelate of the Order of the Garter.

FREE SEAT EXPERIMENT.—Recent American advices state that the churches in Boston are endeavouring to do away with pew-rents and reserved seats, and that the experiment, as far as it goes, pays well. A church in Cambridge, which last year obtained 1,400 *dols.* from rented pews, this year received 3,000 *dols.* by the voluntary contributions of those who occupied its free seats, and other churches which have tried the experiment find that they raise more money in that way than by renting their pews.

A QUESTION FOR THE NATIONAL EDUCATION UNION.—The *Record* asks, "How can Mr. Gladstone secularise the English Universities, and at the same time meet the demands of the Irish Papists for a strictly denominational system?" It strikes us that this is a question worth considering by the National Education Union. How can they refuse a strictly denominational system to "the Irish Papists"—as the *Record* politely calls them—while bishops and clergy of the Roman Church, combined with bishops and clergy of the Anglican Church, are the most prominent leaders in a movement for the extension of the denominational system in England?—*Birmingham Post*.

THE BISHOPS OF THE DISESTABLISHED CHURCH.—A sharp controversy is still carried on at diocesan synods, and by pamphlets and letters in the Irish journals, on the position the bishops are to occupy in the Irish Church when reorganised. Some are in favour of a separate house and vote of bishops; others of a separate vote but no separate house; and a third (the Low Church party) are against both separate house and vote, desiring that the bishops

should be treated on an equality both as to debate and voting with the rest of the clergy, with the simple advantage of sitting in the convention without election. The Bishop of Cashel (Dr. Daly) has read an elaborate address at his synod in favour of "the episcopal form with separate voting as most consistent with the Bible and the practices of the Church from the first, for the good of the country and the maintenance of the truth." At the diocesan synod of Armagh, presided over by the Primate, what is known as the "two-to-one representation" of laity to clergy was negatived. The Primate's views as to Episcopacy were also upheld. His grace "boldly threw out a challenge to produce an instance during the first four centuries of a canon enacted without the consent of the bishops and that consent distinctly made known by their subscribing their names to the acts of the Council that decreed them. So that," the Primate added, "it would be a perfectly new thing, unlike the custom of the early Church, unlike our own Reformed Church, unlike the Churches affiliated with it in the western hemisphere, if the Church of Ireland were to adopt the plan of making the concurrence of the bishops unnecessary to the enactment of canons." At the Cashel and Emly diocesan synod the Rev. Dr. Foley stated "upon excellent authority," that "Mr. Gladstone is about to propose, early in the next session of Parliament, that the commutation for Irish clerical incomes shall be calculated at the rate of 3½ instead of 3¼ per cent." This would give a large additional amount to the Church Body, and proportionately increase the security upon commutation to the Irish Church clergy.

Religious and Denominational News.

SURREY CONGREGATIONAL UNION.

The seventh annual meeting of the above Union was held at the Lower Norwood Congregational Church (the Rev. W. K. Lee's) on Tuesday, the 7th inst. The sermon to the Union was preached by the Rev. T. Davies, B.A., of Godalming; after which the meeting for business was held, and presided over by J. Carvell Williams, Esq., the chairman for the year. Prayer having been offered by the Rev. J. B. French, of Caterham,

The CHAIRMAN reviewed the operations of the Union since its formation, nearly seven years ago. Nearly all the Congregational churches of the county had associated themselves with it. Its constitution had worked well. The meetings had been good, and the committee had worked assiduously and harmoniously. It had endeavoured to advance the principles of Nonconformity by watching public events, and of the measures it had supported two—the Qualification for Offices Bill and the Irish Church bill—had become law, and it might be expected that the abolition of tests at the Universities would not be long deferred. When the Union was established the religious condition of the county, so far as it was indicated by the number of places of worship, was almost worse than that of any other county. Seventy per cent. of the population never entered a place of worship, and so far as the Independents were concerned, there was only one chapel to every 25,000 people. In the twenty years preceding, the Congregationalists had built but eight chapels in the metropolitan district, and in the preceding ten years, only five in the rural portion of the county. Since then, ten new chapels had been erected, or were now erecting, and four new chapels had taken the place of inferior edifices. Some of these had originated in the action of the Union, which had also made liberal grants to provide able ministers. He referred to the subject of finance, to urge the necessity for increased funds, that new work might be undertaken, and that a greater number of evangelists might be employed in the rural part of the county. They had not done much in the evangelisation of the country districts, but they assisted in the support of an evangelist at Bletchingly, and were about to render like help toward a movement connected with the church at Guildford. He concluded by describing the spirit in which all their work should be carried on, that they might rely on something better and higher than mere organisation and official influence.

The Rev. F. STEPHENS presented the report, which, among other facts, stated that the congregations at Bermondsey and Rotherhithe, which had been liberally aided, felt that they would now be self-supporting, and that the Battersea congregation would do with diminished aid.

Mr. BUCKLEY, the treasurer, presented his report, which showed that the receipts of the year had been £402 4*s.* 6*d.*

Various notices relating to the several stations, and making the annual grants, were then submitted, after which

The Rev. A. MACKENNAL read an able paper on "National Education—the present position of the question." He analysed the proposals of the Birmingham League and the National Union respectively; expressing his preference for the former, as a whole, but criticising some portions of its programme, and especially that relating to religious teaching.

A wish was expressed for a discussion on the subject, but, the time having expired, the members of the Union adjourned to dinner, which was provided in the Norwood Institute, and was presided over by the Rev. W. K. Lee, of the Lower Norwood Congregational Church.

Subsequently the business was resumed, and resolutions expressing satisfaction at the abolition of the Irish Establishment, insisting on the complete abolition of university tests, and deprecating con-

current endowment in Jamaica, were adopted. In the evening a well-attended public meeting was held in the same place, the President of the Union presiding.

The CHAIRMAN, in opening the proceedings, referred to the origin of the Union, which grew out of the Bicentenary movement in East Surrey. He answered the inquiry, "What is a Congregational Union?" by describing the difference between the Convocation and the Church Congress of the Episcopalians, the Conferences of the Methodists, the Assemblies and the Synods of the Presbyterians, and the Unions of the Independents and Baptists, and the powers exercised by each. In the course of his address he referred to the fact that the diocese in which the Union laboured was about to exchange the mild sway of the evangelical Summer for the vigorous administration of the High-Church Wilberforce, and alluding to a passage in the Bishop of Oxford's episcopal career, said that he would find plenty of bad cottages and beerhouses in his new diocese, and that if he would attempt to put them down without disparaging Dissenters, they (the Dissenters) would not only admire his eloquence and his activity, but co-operate with him in good works; but that if, on the other hand, he distinguished himself by zeal for sacerdotalism, and for the repression of Nonconformity, Nonconformists must be prepared to counteract the bad influence which he might exert.

Mr. BENJAMIN SCOTT then delivered an address on "The Spiritual and Ecclesiastical Condition of Surrey," which was full of interesting historical descriptive matter. He spoke with thankfulness of the progress which Dissent had made in recent years, but urged the necessity for much greater efforts than had yet been put forth.

The Rev. J. HALSBY's topic was "Congregational Principles in relation to the Circumstances of the Times." While he admitted that they ought wisely to adapt their policy to changing circumstances, he thought that their principles should be clung to, as being sound and scriptural.

The Rev. J. ADENBY, of Reigate, was the last speaker, and his subject "Personal Piety and Personal Work." The paper was of a practical and impressive character, and fitly closed the proceedings of the day.

Among those who took part in them were the Revs. J. Pillans, G. Murphy, J. Bright, Buzacott, James, Gill, and Hart; and Messrs. Marshall, Dixie, Whiteley, and Long. The Rev. J. Pillans, of Camberwell, withdraws from the joint secretaryship of the Union, and the Rev. A. Buzacott, of Peckham, takes his place.

The veteran African missionary, the Rev. Mr. Moffatt, is expected very shortly to return to this country. He is now seventy-six years of age.

The Rev. Samuel Shaw, of Clevedon, has been obliged to resign the pastorate of the Congregational church in that place through the failure of his health, and is spending the winter in Penzance.

Mr. Arthur Vaughan, of the Lancashire Independent College, has accepted a unanimous invitation to the pastorate of King-street Independent Chapel, Northampton, and hopes to enter on his labours the second Lord's day in January.

On Monday the foundation-stone of the new chancel of Windsor parish church was laid by Princess Christian. The Bishop of Winchester assisted at the ceremony.

THE BISHOP AND THE POOR.—On Saturday afternoon last the Bishop of London preached to the inmates of St. Pancras Workhouse, a large number of whom were assembled in the Vestry-hall. His Lordship took his text from Heb. ix., 26—28, and delivered a most impressive address.

YORK.—The Rev. Charles Illingworth, assistant minister to the Rev. E. Mellor, M.A., of Square-road Congregational Church, Halifax, has received and accepted a second cordial and urgent invitation from the church worshipping in Lendal Independent Chapel, York, to become their pastor, and intends entering upon his labours there on the second Sabbath in April next, being about the time Mr. Mellor is expected to return from his tour in the East, whither he has gone in company with Sir Francis and Lady Crossley.

GORLESTON, SUFFOLK.—The induction of the Rev. J. Lee to the Congregational Church at Gorleston, Suffolk, took place on Thursday, Nov. 25. In the afternoon an introductory discourse on Nonconformity was delivered by the Rev. G. S. Barrett, B.A., of Norwich. The Rev. W. Tritton, of Yarmouth, asked the usual questions, and offered prayer. The Rev. W. Griffiths, M.A., of Yarmouth, delivered the charge. The Revs. R. Nicholson, of Yarmouth, and J. Webb, of Hemsby, also took part in the service. In the evening of the same day the Rev. W. Tritton preached to the church and congregation.

OXFORD.—With the hope of assisting the new and struggling church worshipping in Commercial-road Chapel, Oxford, after the death of its pastor, the Rev. David Paterson, Mr. Edward Leach accepted a very hearty invitation to supply the pulpit for three months. During that period the congregations have doubled in numbers, the Sunday-school has increased, a tract distribution society and a Dorcas society have been formed. Mr. Leach has, however, to the deep regret of the people, felt it necessary to decline a further invitation which has been tendered him by the church and congregation to supply for another three months, with a view to the pastorate. The church worshipping in Grafton-street Chapel, Fitzroy-square, W., have since unanimously and pressing invited him to become their pastor.

Mr. SPURGEON.—The Rev. C. H. Spurgeon has

unfortunately had a relapse of rheumatism, which prevents his immediate departure for the Continent. The rev. gentleman has been mentally active during his physical prostration, having communicated by letter with a large number of ministers, referring to the recent "Twelve Days' Mission," which, he says, were ritualistic in their tendencies. In obedience to an invitation issued by Mr. Spurgeon, twenty-six ministers of the metropolitan district met for breakfast at the Tabernacle on Friday morning, after which they held a meeting for the purpose of devising the best practicable means of holding revival services during the early part of the new year. The Rev. J. A. Spurgeon (co-pastor) presided.—*South London Press*.

JERSEY.—A meeting of the members of the English Congregational Church, Jersey, was held last week for the purpose of hearing the final report of the Building Fund. The Rev. James Lemon, the pastor of the church, having opened the business, John Slatter, Esq., treasurer, presented the accounts, from which it appeared that from January to Midsummer last, over 227*l.*, with the generous aid of friends in England, had been collected, and that the whole debt had been cleared off, leaving the church in a better position than it has ever been in during any previous part of its history. It was also stated that the alterations which had been proposed were all nearly completed, and that the expenses incurred by them would be defrayed at once, so soon as they were finished. The church feels very hopeful of the future.

WORKING MEN'S SERVICES AT THE AGRICULTURAL HALL.—On Sunday afternoon the concert-hall, which had been turned into a bazaar during the cattle show, was again utilised for services for working people, when the Rev. Gordon Calthorpe, M.A., of St. Augustine's, preached to a congregation which, despite the unfavourable weather, quite filled the building. These services, which have become a permanent and popular institution in the north of London, last precisely one hour, and are attended in considerable numbers by those who are rarely found within a place of worship. The addresses are given by representatives of the various denominations in rotation; and the catholicity of the arrangements, together with the homely and pointed character of the addresses, has already made this one of the most successful attempts in the metropolis to bring the artisan population under the influence of religious teaching.

GREENWICH.—On the 24th of November the third anniversary of the settlement of the Rev. B. Waugh over the Maize-hill Church was celebrated by a tea-meeting, on which occasion Mr. Dannatt, in the name of the ladies of the congregation, presented the pastor with a purse of 50*l.*, as a mark of esteem and affection. It was reported that, since Mr. Waugh commenced his ministry, the congregation had increased from about seventy persons to about 600. A church existed of more than 200, and 2,300*l.* had been raised for the various objects connected with church work. This, too, had taken place under the most unfavourable circumstances. Shipyards, dock-yards, and hospitals had one by one been closed, and as a consequence, the trade and population of the neighbourhood had been most seriously reduced. Mr. Waugh suitably acknowledged the presentation, which had come upon him by complete surprise. Appropriate addresses were then made by Messrs. Batchelor, Beale, Chambers, Hodges, Jeula, and Vasey.

PURE LITERATURE SOCIETY.—On Monday evening, a meeting of the Pure Literature Society was held in Exeter Hall, "to consider the best means of promoting the circulation of pure literature, periodicals and other publications, especially by the efforts of scripture readers, city missionaries, Sunday-school teachers, and open-air preachers." The chair was occupied by Lieutenant-Colonel Sandwith; Mr. Richard Turner, the secretary, opened the subject, and afterwards a variety of valuable statements were made, and useful suggestions offered by Mr. John MacGregor, one of the honorary secretaries; the Rev. G. S. Batty, curate of St. John's, Fulham; Mr. G. Kirkham, secretary of the Open Air Mission; Mr. Hassell, of the Home and Colonial School; Mr. Tresader, one of the secretaries of the Sunday-school Union, and several Sunday and ragged school teachers, city missionaries, &c. The hall was tastefully decorated with specimens of periodicals, pictures, and books.

BRISTOL CONGREGATIONAL INSTITUTE.—The annual meeting of this association for the education of evangelists and home missionaries was held at Bath on Thursday. Mr. Morley, M.P., presided at the conference in the morning, the proceedings of which were opened by the Rev. Charles Chapman, of Percy Chapel, Bath, reading a paper on "The Religious Condition and Claims of the Rural Districts." The rev. gentleman furnished a number of statistics showing the strength of Church parties in the district over which the operations of the institute extended, and he deduced from these that Dissenters were doing work greatly in excess of that accomplished by Churchmen. In the course of the discussion which followed, Mr. Morley alluded to the attendance at places of worship, and expressed his belief that the working classes did not absent themselves so regularly as the class he designated shopkeepers. One or two speakers introduced quite a novel feature into the discussion—namely, the appointment of a Congregational bishop, to superintend the work of the institute. A difference of opinion arose as to the name that should be given to such an officer of the church, some suggesting that he should be called a bishop, others an apostle, and others a rural dean. A few of the more staunch Congregationalists objected altogether to the appointment of such a person, and the matter then dropped. At the

evening meeting Mr. Morley again presided, and spoke against the union of Church and State.

WELLINGTON, SALOP.—Meetings in connection with the recognition of the Rev. C. Callaway, M.A., as pastor of the Congregational Church, Wellington, were held in the Town Hall on Tuesday, Dec. 7th. After a public tea, a public meeting was held, at which the Rev. H. Bake, the late pastor of the church, presided. After prayer by the Rev. H. Hustwick, of Market Drayton, the chairman stated the object of the meeting, and gave a cordial welcome to his successor. The assembly was further addressed by the Revs. C. Croft, of Shrewsbury, on "Congregational Church Principles," T. Gasquoine, B.A., of Oswestry, on "The Church and the World," and D. D. Evans, of Bridgnorth, on "The Church and the Pastor." Mr. F. Moon, one of the deacons of the church, then detailed the circumstances which led to Mr. Callaway's settlement, and Mr. Callaway explained his views of doctrine, church polity, and the civil relations of religion, declaring himself liberally orthodox, a moderate Congregationalist, and a staunch Free Churchman. The Revs. F. Robinson, of Oakengates; — Driver, of Dawley; and J. G. Wilson (Wesleyan); and J. Judson (Baptist), of Wellington, also took part in the proceedings.

NEW METHODIST FREE CHURCH.—The memorial stone of a new central building for the metropolis, to be erected by subscription, was laid on Thursday on a plot of ground in Willow-street, near Tabernacle-square, Shoreditch. In 1819 a Sunday-school was established in a small building, or cart-shed, in Willow-walk, but in 1841 it was removed, and a chapel and schools built in its stead. Many thousands of children have passed through the books of the schools, and the attendance latterly has so overgrown itself that great inconvenience has been experienced, and the chapel has had to be improvised for the use of the senior classes. An effort to obtain larger premises became necessary, and a subscription was opened amongst the members and their friends in all parts of the country. A plot of ground, whereon stood a number of wretched dwellings, was secured, and from the Ecclesiastical Commissioners a lease of eighty years was obtained, at a rental of 80*l.* per annum. The site is near to the present chapel and schools, opposite to the Gladstone model dwellings (erected by the Improved Industrial Dwellings Company), and in the centre of a dense population. On Thursday the foundation-stone was laid by Mr. W. Best, a gentleman who for many years has evinced the greatest interest in the schools, with the formalities observed on such occasions. In the evening a public meeting was held in the Town Hall, Shoreditch.

BANBURY.—Services in connection with the settlement of the Rev. John W. Parker, of New College, as pastor of the Congregational Church at Banbury, Oxon, took place on Tuesday, 23rd November. After the devotional service conducted by the Rev. S. Eastman, of Windsor, the Rev. J. F. Stevenson, LL.B., of Reading, delivered a discourse on the principles of Congregationalism, from Matt. xviii. 20. The Rev. S. Lepine, of Abingdon, asked the usual questions to the church and minister. Mr. Booth replied on behalf of the church. The Rev. W. Legg, B.A., of Reading, offered the recognition prayer, and the Rev. E. W. Dale, M.A., of Birmingham, delivered an impressive charge from Col. i. 28, 29. The Rev. L. G. Carter (Baptist minister), of Banbury, concluded the service. In the afternoon there was a cold collation in the Town Hall, followed by congratulatory speeches by the Revs. R. W. Dale, M.A., of Birmingham, S. Eastman, W. Legg, J. F. Stevenson, S. Lepine, J. Parkes (Wesleyan), of Banbury, L. G. Carter, J. L. Pearce, of New College, C. E. Ogden, Esq., of Claremont Chapel, London, Messrs. Johnson and Lambert, of Banbury. The Rev. R. W. Dale, M.A., also by request made a speech on National Education, defending the position taken by the Birmingham League. A public tea-meeting was held in the schoolroom, at which 250 persons were present, and a number of addresses were delivered. At the evening service a very earnest sermon was preached to the people by the Rev. Johnson Barker, LL.B., of New College Chapel, from Matt. v. 14—16. During the whole of the services, there were large attendances, and the greatest interest was manifested in the proceedings.

WALES.—At Blaenavon, Monmouthshire, there is an English Congregational Church of which the Rev. D. Tomas, a promising young man, accepted the pastorate. The chapel is quite an ornament to the town, and very suitable for its object. It has cost some 1,300*l.*, and there is a debt still to be cleared off of 800*l.* On the 29th of November a tea-meeting was held on the subject, which was well attended. The pastor having called attention to the debt and stated that with interest and ground-rent there was an annual charge of 47*l.*—a large sum to be met by a congregation of working men—he proposed himself to clear off 200*l.* by next June, if the friends would do their utmost. Promises to the extent of 20*l.* were given, which it is hoped will be considerably increased.—The Rev. Thomas Johns, of Ebenezer, near Carnarvon, having accepted the invitation of the church assembling at Als Chapel, Llanelly, to become its pastor, recognition services were held on Monday and Tuesday, the 22nd and 23rd ult. On Monday evening, the Rev. Professor Morgans, Carnarthen, delivered the charge to the minister, and the Rev. Evan Evans, Carnarvon, preached on the "Priesthood of Christ." On Tuesday morning the service was introduced by prayer, by the Rev. Thomas Davies, Siloa; after which the Rev. R. Thomas, Bangor, delivered a discourse on the "Nature of a Christian Church." The pastorate of the Rev. T. Johns was then publicly ratified by a unanimous show of hands, and the Rev. Evan Evans, Carnarvon,

offered the recognition prayer. The Rev. Evan Jones, Dolgelly, delivered the charge to the church. In the afternoon discourses were delivered by the Revs. William Davies, Cardigan, and E. Jones, Dolgelly; and in the evening by the Revs. Evan Evans, Carnarvon, and Robert Thomas, Bangor. The services were very numerously attended.

LAY HELP IN THE CHURCH OF ENGLAND.—At a Church Conference of the rural deanery of Hackney, held on Tuesday, last week, the Rev. E. C. Hawkins, M.A., Principal of St. John's Foundation School, in the chair, the Rev. L. E. Shelford, M.A., vicar of St. Matthew's, Clapton, read a paper on "The Need of Lay Help, and how to draw it out." He showed that the clergy were quite unequal to the task of bringing Christianity to the homes of the many non-worshippers committed to their charge, and that the idea that evangelisation is exclusively a clerical function is contrary to the whole spirit of Christianity. Each man is to be a light, a teacher, a helper of some sort. For the sake of decency, order, and organisation, the laity must work under the clergy, for how shall they teach "except they be sent"? Lay work must be definite, however, many-sided, including work in the sacred edifice such as singers, ringers, collectors, sextons, &c.; in the schools, such as teachers in night or Sunday schools; in the parish, as managers of charities, visitors of the poor, and evangelists carrying the Gospel to the cottages. To draw out lay help, the clergy must start, organise, and co-operate. Consultative bodies elected from among the laity would give them an interest in church work, whilst the laity must be self-sacrificing, earnest, steadfast, and forbearing. Individual laymen often offer help on the condition that their own power and influence must be exclusive, both of the clergy and of their lay brethren. Co-operation and mutual forbearance and subordination are essential to all good works well done. After considerable discussion it was agreed that a committee be formed for the purpose of drawing out and organising further lay help in the rural deanery of Hackney; that the incumbents of the various districts be members of that committee; and that a layman from each district be requested to join it.

ANACOSTA CONGREGATIONAL CHURCH, MANCHESTER.—On Thursday evening, December 2, a new Congregational chapel, which has been built in Every-street, Anacosta, was dedicated to its use by a special religious service, in which a large number of the Congregational and other ministers of the district took part. The former chapel having been obtained by the Midland Railway Company, for which they paid over 8,000*l.*, a site was, after some difficulty, obtained for 2,700*l.*, and the foundation stone of the chapel was laid by Mr. William Armitage, in February last. The new chapel is a brick building of simple and dignified design, and exhibits a rigid abstinence from the usual crockets, finials, and floral bedimentments which have of late years been so freely used by builders. A massively designed tower, upwards of eighty feet high, marks the principal entrance, and is crowned by four gables of unequal heights, having their ridges ornamented with a boldly executed crestwork, and cross of wrought iron. The general style of the building may be termed Gothic, yet it avoids imitating any known example, and has a character somewhat stern, perhaps, but very individual and very effective. The chapel itself consists of a ground floor devoted to school assembly purposes, having class rooms under the galleries, and the interior is chiefly remarkable for the bold and effective manner in which the actual carpentry is shown beneath the chapel. Taking advantage of the site, school and lecture-rooms are provided in the basement, and lower down still, heating and ventilating chambers. The interior measurements of the chapel are eighty-eight feet by fifty feet, and the sitting accommodation is for 300 persons on the floor, and 350 in the galleries. Should the missionary object of the promoters of the chapel succeed, the aisles, which are at present enclosed as class-rooms, will be thrown open to the extension of the sitting accommodation. The cost of the new chapel is 6,000*l.* Messrs. Paull and Robinson, Manchester, are the architects. The opening services were well attended. The Rev. W. B. Macwilliam, who has been appointed minister of the place, presided at the service, in which the Rev. J. Bedell, the Rev. J. Emmett Jones, the Rev. D. Macgregor (Baptist), the Rev. J. M. Ross (Presbyterian), and the Rev. T. Willis, took part. The Rev. G. W. Conder addressed the congregation, and declared the church to be dedicated to the worship of God. On Sunday, December 5th, sermons were preached, morning, afternoon, and evening, by the Revs. J. Bedell, J. A. Macfadyen, M.A., and W. B. Macwilliam, each service attended by very good congregations. Meetings in the vestry and lecture-room were convened for the three following evenings, that willing workers might be enrolled for the varied kinds of Christian work for which the neighbourhood affords so wide a field. It is intended and hoped that the whole of the expenses of public worship may be met by free-will offerings, and therefore no formal collections were made at the opening services. Besides the sympathy and interest of Manchester and neighbouring churches, expressed by the presence of pastors or people, or by letter, letters of good cheer and God-speed, promising the prayers of their flocks for the new work, were received from the Rev. J. Martin, the Rev. J. C. Harrison, the Rev. Dr. Morison, and many others.

PRESENTATION TO REV. DR. BROCK.—The third septenary of Bloomsbury Chapel was celebrated by three special services held on Sunday last, and a social meeting at the Hanover-square Rooms on Wednesday evening. The church and congregation had agreed to avail themselves of this meeting to

present a testimonial to Dr. Brock, who has been the minister of the chapel from its opening. The large hall was crowded with the members and friends of Bloomsbury Chapel, and there was a goodly number of ministers present. Mr. Benham, the senior deacon, and the treasurer of the fund, was voted to the chair. He read selections from a large number of letters which he had received from the contributors to the fund, among whom was an anonymous correspondent who enclosed a cheque for 100*l.*, and a warm letter from Sir Morton Peto. They had great cause to be thankful that Mr. Brock's health should have been preserved, and that they had been enabled to enjoy his services for twenty-one years. Only four Baptist ministers were left who were in London when Mr. Brock came from Norwich, and only two occupy the same pulpits. The same was true also of the Congregationalists. All the neighbouring ministers of the Episcopal churches had gone, and yet their pastor had been spared all that time. Mr. Benham concluded by presenting Dr. Brock with a beautifully-carved casket, containing a bank receipt for 1,000*l.* He also stated, amid much applause, that a couch had been sent to his house, as an expression of respect for Mrs. Brock. Dr. Brock said it would be affectionate in him to overlook the character of the testimonial that had thus been given him, or its amount, which to him was surprisingly great. For its money value he was greatly its debtor; on account of its material and intrinsic worth, he assured them, on his wife's behalf and his own, that they were unfeignedly and gratefully obliged. In the course of his speech the rev. Doctor said:—

We began the church with sixty-two members, and there have passed through the church 1,255 persons, to more than one-half of whom I hope I have been God's minister for good. (Cheers.) At any time would this proof of your attachment been welcome, but specially welcome is it, in respect to some sorrows of my Bloomsbury life in these later years. The change that came upon Sir Morton Peto's circumstances at the time of our great panic, and the consequences which that change involved, inflicted about the heaviest blow to which at any time I have been exposed. How heavy it was, on many more sides than one, I cannot faintly intimate, much less adequately tell. Truer friends than Sir Morton and Lady Peto I never had, truer friends than they no Church of Christ has ever had. From knowledge of which I am personally in possession, I avow my belief that the esteem in which my friends were once so generally held, was most richly merited and most righteously deserved. (Loud cheers.) Let all come out to light; and whilst, in regard to the founder of our Bloomsbury Chapel there will be seen occasions for profound regret, there never will be seen reason for being ashamed. Errors in judgment there may have been many; dishonourableness of intention or obliquity of design there has been none. (Renewed applause.) The consequences of our great panic, as I have said, were most painful to me; so painful that my recovery from the effect of them has been slow, and variable, moreover, as well as slow. However, I have recently been getting back to goodly measures of my former cheerfulness and life. Christian sympathy and prayer have done their work, both upon my heart and mind; and more than once of late have I resolved that afresh I will rejoice in God's salvation, and in the name of the Lord will set up my banners. And, as if to confirm and encourage my resolution, here comes your generous testimonial, a call upon me, a most loving call, moreover, to thank God and take courage. . . . Far from me be the undoing by my pertinacity or self-seeking of the good that peradventure I have done! Wise enough may you be in the due time to suggest the necessary changes; wise enough may I be congenially to acquiesce. God forbid that I should bequeath to my successor a condition of desolation and death! God grant that I may bequeath a theological condition to him that will facilitate his ministerial labour, and an ecclesiastical condition which will make his pastoral labour his delight at once. No greater happiness could I have in the prospect of the future; of no greater posthumous honour can I conceive than that I shall be held in reputation and esteem by the generations of the Bloomsbury pastorate, the Bloomsbury diaconate, the Bloomsbury eldership, and the Bloomsbury church-membership which are to come. Amidst some quiet resting-place, in which, peradventure, I may be awaiting my departure home, loving messages will come to your old friend, messages which will be to him as the oil of joy, the balm of Gilead, the wine of the kingdom; messages which will be to him as the forebodings of the great award—"Well done, good and faithful servant, enter thou into the joy of thy Lord." (Loud and prolonged applause.)

Interesting speeches were delivered by the Rev. G. W. McCree, J. Harrey, Esq., Rev. W. Brock, jun., and others. The meeting, which throughout was a very enthusiastic one, concluded with the Doxology and benediction.

Correspondence.

CAN FREE CHURCHES ALLOW FREE THOUGHT?

To the Editor of the Nonconformist.

SIR,—Dr. Temple, in a speech which he made at Rugby a few days ago, glanced at some of the advantages which both the upper and the lower classes might realise by closer intercourse with one another. He said that the lower classes might learn refinement from the upper, and the upper classes might sometimes improve their ideas of justice by taking a lesson from those beneath them. He remarked that cultivated people are apt to allow the suggestions of justice to be overruled by considerations arising out of the sentiment of refinement, good taste, or outward expediency. The *Times*, in commenting upon this speech, showed a little disposition to snub these sentiments, and professed itself

somewhat at a loss to understand Dr. Temple's meaning, as he gave no examples to elucidate it.

Now, it seems to me that the case between you and your very thoughtful correspondent, Mr. T. H. Williams, may supply a very pertinent illustration of Dr. Temple's remarks. Your correspondent's arguments in favour of State-government for the Church are, to my mind, extremely forcible, if the question is to be discussed in the interests of refinement, good taste, culture, gentle manners, expediency; but the whole force of this argument is gained by quietly ignoring considerations of justice altogether. Security for liberty of prophesying; a generous latitude and comprehension in the organisation of the Church; a strong and effectual curb on the intolerance and persecuting tendencies of narrow theologians; a learned, dignified, and impartial tribunal for the settlement of disputed questions, instead of appealing to a half-educated, turbulent, warped, and unreasoning lay or clerical conclave—all these are delightful amenities whose charm and fascination even a Philistine may appreciate. But before they can become matters for legislation, a host of previous questions must be considered—which, I think, your correspondent, as well as that excellent "German," who tells once again an "over true story," are a little disposed to overlook—questions which belong to the sphere of justice, and which therefore must be settled before the voice of expediency or convenience can be listened to. Such as these:—Is the Church entitled to avail itself of the comfortable quarters which Mr. T. H. Williams assigns to her? Can she rightfully shrink from the conflict which must arise when free play is given to all the moral and spiritual activities which are developed within her? If there is vulgarity, and ignorance, and intolerance, and tyranny in her members, may she lawfully avoid the scandal and annoyance, and obstruction, which these are sure to occasion when their voice is heard, and their power felt, by superseding them altogether, and handing over the functions with which they might most disastrously intermeddle, to a body which, whatever it may be (and I think the State is a very sacred institution), yet is different, its idea and in its mode of action, from the Church? Is that part of the Church which is willing to accept these advantages entitled to use for its own purposes national resources, in spite of the protests and resistance of the more or less considerable minority—perhaps majority—of the nation which disapproves of the application of its power and funds? This last question involves a number of others, with which all your readers must be sufficiently familiar.

I do not wish, however, to imply that the advantages which your correspondent appears to think are to be derived only from State-government of the Church, are to be undervalued, or are to be contentedly abandoned by voluntaries, under the impression that they are to be attained in no other way. I am fully persuaded that all these good things may be secured if we will only allow the Church to develop itself according to its own laws, and not endeavour prematurely to snatch them before we are prepared for them, by the use of State machinery. I acknowledge the difficulty of the subject. I do not myself see how such men as Stanley, and Jowett, and Maurice are to find a place or an opportunity in Dissent as it exists at present. But then we have a right to ask why Dissent should continue unchanged. I suppose the most determined Nonconformist will not maintain that Dissent is incapable of improvement, and will even admit that the fact that it does not in England produce men of the Maurice and Stanley type is a matter for very serious consideration for us all. The exclusion of Dissenters from the Universities may partly account for this, but not entirely. I believe that as culture extends among the middle classes a demand will arise for a better kind of Church organisation than the rough-and-ready government of the Congregational order, and that many of the axioms of ecclesiastical democracy will be challenged to show cause for continued acceptance. My conviction also is that when the Church of England is separated from the State her own organisation will become so modified, so much more elastic, that Dissenters will to a large extent be gradually absorbed into her, and those who remain will learn new lessons in Church polity by which they will completely remodel their old organisations.

Another consideration I may be allowed to suggest in reference to that despair of liberalism which Mr. T. H. Williams and the "German" seem to entertain, if it is to be committed to the keeping of voluntary societies. The most efficient cause of intolerance in all religious bodies is the place assigned to dogma in the government of the Church and the estimate of individual character. It surely does not require a very profound sagacity to see a strong reaction in all classes against this rule of dogma. The reaction is too often unreasoning and excessive, and is sure to be followed by a just appreciation of dogma as of the very highest value in scientific theology. But in popular Church government the days of its supremacy are numbered. When this great reformation is accomplished, I do not see why Dissent should not be the home of liberal thought and refined culture, as well as the Established Church. What kind of development the unestablished churches of England are to undergo with a more scientific theology and a religion emancipated from the tyranny of dogma, it is quite impossible to anticipate. I only bring these considerations forward to show that we have a real interest in all movements

by which the reforming impulses already existing among us can be aided and instructed. Nothing, I conceive, could help these tendencies forward so powerfully as the rescue of the Established Church of England from the sectarian isolation in which she is placed by her legal fetters. We can easily see what is gained by this isolation. None are so likely to be attracted by these gains as men of high culture and education like your correspondents. But we do not know what we sacrifice, nor how the religious development of the nation—Dissenters and Churchmen included—is retarded by arrangements which are on the whole more favourable to dignified repose than to active movement.

I do not suppose that you, Sir, or I need feel much surprise that Mr. T. H. Williams "feels the ground perfectly solid under his feet." I congratulate him on his happy equilibrium. I dare not wish for the same satisfaction for myself. I expect we must pass through many throes and convulsions before those who feel intensely the attractions of the Church of England, and yet have overwhelming reasons for remaining political Dissenters, find a resting-place where these diverging attractive forces can be harmonised. The spirit of reform which presses on the future is less likely to be conscious of a solid ground to stand upon, than the conservative spirit which rests contentedly in the present or in the past. We need, however, the suggestions of such kindly critics as Mr. T. H. Williams, and I feel personally grateful to you for allowing him a place in your columns.

I am, Sir, yours very truly,
R. M. THEOBALD.

Blackheath, December 11, 1869.

FREE SPEECH IN FREE AND STATE CHURCHES.

To the Editor of the Nonconformist.

SIR,—I was not a little interested by the letter in the last number of the *Nonconformist* signed "A German," and feel stirred up to say a word or two on the subject to which the correspondence that has been going on in your journal relates. His position just amounts to this: that a man with an endowment at his back, of which his congregation cannot deprive him, will in all probability be, as he is able to be, more faithful to his own convictions and to truth itself than one who is elected and sustained by a religious democracy. Theoretically this sounds all but inexpressible; but it is open to objections both theoretical and practical.

1. I object to the point of view from which the preacher's position is considered. What is a preacher? Is he an ambassador of Christ, proclaiming, as the first ambassadors did, the person and work of Christ to a world needing and crying out for some way of deliverance from sin and for restoration to God? Is his function to proclaim what has been done for the redemption of mankind by God? Or, is it to communicate merely the "results of his intellectual toil," and to reflect "the great thought-currents of the age"? If the former, then how can a Church encourage "a sincere and devout handling of sacred themes, whatever conclusions may happen to result"? The Church is an institution, not for the appointment and sustentation of intellectual inquirers, but for the proclamation of the Gospel to sinners, and the building up of believers in their most holy faith. The points of view of the Christian Church and of "A German" are as wide as the poles asunder. The Free Churches, along with all other Churches, believe it to be something very fixed and definite. "A German" seems to believe, though he does not distinctly say so, that it is something fluctuating and indeterminate. Your correspondent says, "the minister had reached all his convictions through inward conflict, and his thoughts were clothed not in the borrowed language of tradition, but in his own words." Very good:—"Would to God we had hundreds of such men!" our churches are crying out; only, they add, "Their convictions must relate to the Gospel of Paul, and Peter, and John, the centre of which was 'Christ and Him crucified,' 'made unto us righteousness, justification, sanctification'; and he must be able to put his convictions in words that we can understand—which words cannot well, in the nature of the case, deviate very widely from the common speech of Christendom. The more convinced he is by conflict of the Christianity we have received and in which we hope, the better; but if his convictions relate to anything else, the pulpit of a church, whether Free or unfree, is not the place to proclaim them; let him open a lecture-room, or go to a Unitarian place of worship." The difference between your correspondents resolves itself ultimately into the difference between historical Christianity and spiritualistic Christianity, or, otherwise expressed, between Christianity as not only based on, but consisting in, historical facts, and a Christianity consisting in truths, of which those facts were merely the best or even exclusive vehicle—but a *perishable*, or, at all events, *non-essential*, vehicle. The Free Churches take the former view; "A German," along with many like him now-a-days, takes the latter. For him or them to revile, therefore, the Churches as "Pharisaic," "narrow," desirous of "keeping the people in darkness," because they decline a minister who preaches merely his own *hardly-won* creed, and not the creed of Christendom, is about as sensible as it would be to revile an audience that pays a lecturer to teach astronomy, and which, on finding that he teaches astrology,

grumbles and sends him about his business. Whether "A German" is right or the Churches right is another question.

2. But now to my practical objection. Is it a matter of fact that the ministers of State Churches either have been or are more bold to utter their own hardly-won convictions as to duty and God than the ministers of Free Churches? I ask, is this a fact? If it be, "A German" has a good case; but if it be not, then his illustration is an exception to the rule. Now I make bold to affirm that there is and has been far more faithfulness to truth in the pulpits of Free Churches than in those of State Churches. This is the case in England; for our vicars, and rectors, and incumbents, be they ever so well paid and sure of their pay, do not venture on giving utterance to either doctrines or sentiments, as a general rule, that could possibly prove offensive to the rich and great men who attend their churches. If they are not afraid of losing the "bread of their wives and babies," they are afraid of other things. The moral and spiritual tone of the Free pulpit has always been quite as high, if not higher, than that of the State pulpit; the moral and spiritual applications of doctrine to life in Free pulpits has always been incomparably sterner and more penetrating than in State pulpits. Specially true is this of Germany, where the State principle has had free play. I venture to affirm that there are no spiritual teachers in the world more afraid of boldly uttering forth convictions which "bear on the physical, social, family, and business relations" of their congregations than the majority of the State-supported, or at all events State-guaranteed, Lutheran clergy of Germany. In the matter of urgency of religious and moral claim the Free Churches are and must go beyond the State Churches. Hence the circumstance that when Dissenters grow fat and wish to be left alone in respectable decency, they are apt to "go over," as the saying is, "to the Church." I say the Free Churches must go beyond the State Churches in such matters. Why? The natural tendency of the State system is to the employment of men who have no special convictions save as to the ease and respectability of the Ecclesiastical mode of earning their bread. If history prove anything it proves this; as England, Germany, France, Switzerland, Holland, Denmark, Sweden, Russia, Italy, and every other country blessed with a State Church shows, whether Protestant or Romish. Preachers without convictions are not likely to do anything to offend their parishioners; their motto is, "Live and let live." They are paid to discharge functions, not to have convictions. But Free Churches are based on the principle of men having convictions. This is the very ground and condition of their existence. The first thing demanded in their ministers is that they have experienced the power of the Gospel, or, to put the thing in less traditional phraseology, that they be men of convictions. Now I almost think I may lay it down as an axiom—despite apparent objections drawn from the persecutions of the Church, which should, however, be traced to other causes, amongst them, to the State Church principle—that men of convictions are far more likely to tolerate a preacher of conviction than men of no conviction. Besides, what earthly use is there in the toleration exercised by men who have no personal convictions as to what is tolerated? It is true men of conviction are not likely to continue supporting a man whose thinking, be it ever so honest and thorough and original (to himself), lands him in convictions opposed to their own;—and why should they? especially in the case under consideration, where the convictions relate to Divine methods and acts, the first knowledge of which is received, as it only could be received, by tradition. It is absurd for a man who has convictions to profess to support another in teaching diverse convictions; and no set of men are readier to act accordingly than those who style themselves "broad," "liberal," "thoughtful." I could adduce illustrations enough from Germany. There are at this moment no more intolerant laymen in the world than the liberal *Protestanten-Verein* laymen of German churches. They not merely dissent from the teachings of orthodox ministers, but try to deprive them of his bread: and so far as they have convictions they ought to do so; but it is very inconsistent in men who profess to tolerate all sorts of teaching. Witness, too, the Unitarians of this country. Notwithstanding the protest of Mr. Gordon, it is true that no orthodox church is more intolerant of deviations from its positive creed than Unitarians are of deviations from their negative creed. Your "German," too, is guilty of intolerance, as he defines it; for he, or at all events his friends, left and ceased to sustain the minister when he ceased to teach what pleased them. "What's sauce for the goose is sauce for the gander."

I could add much more; and what I have written ought to be much better digested than it is; but I hope I may have contributed somewhat towards defining the position. Above all, let us understand exactly what we are about. Just a couple of questions for "A German" before closing—Who taught him that the "notions" of "forensic justification" and "imputed righteousness" were peculiarly "old Puritan"? He ought to have found out that these "notions" have nowhere more doughty advocates than in his own fatherland—modern and ancient. And what does he mean by "the letter of the Articles apart, is not the doctrinal liberty allowed to the clergy of the Church of England

practically unlimited?" Is that consistent with the "fidelity," "high principle," "convictions arrived at by inward conflict," "honesty," which he demands? Pretty honesty, to enter into an engagement, the "letter" of which is violated in the supposed higher interests of his people! That is not merely a temptation to hypocrisy and dishonesty, but is dishonesty. If no "letter" is prescribed either explicitly or implicitly, then let the preacher preach what he likes; but he will soon find that people won't long listen to or pay for the lucubrations of a man who merely preaches as he likes, especially if by "inward conflict" he should happen—which is after all a possibility—to arrive at orthodox results. It may be a weakness of human nature, but at any rate it is a universal weakness, that it will voluntarily neither listen to nor sustain what is not in agreement with its own "notions" or "convictions," whether they be "traditional" or the result of "inward conflict and thought."

Yours, &c.,
O. P. Q.

DOES THE ENGLISH STATE-CHURCH PROMOTE FREEDOM OF THOUGHT?

To the Editor of the Nonconformist.

DEAR SIR,—Free thought is a captivating but very elastic and misleading phrase. Is it not possible that "T. H. Williams," "Rusticus," and "A German," in looking to the State-Church as its proper and most efficient guardian, are only following a will-o'-the-wisp, and that they will really find themselves in the end progressing, not along the pathway to truth, but towards a treacherous morass?

Your correspondents want free thought in religious questions, not merely as an end, but as a means to an end—viz., latitude in the interpretation of Divine truth. The Established Church in England—for our State-Church system is *sui generis*, and the whole world cannot produce its like—is in their view the most perfect instrumentality for attaining that result. But is the Church of England, as it exists under theegis of our courts of law, practically that asylum and guardian of free thought which is claimed on its behalf? The latitude of interpretation which is the privilege of the Broad-Church clergy is claimed also by the High-Church clergy. Under the same protection, the sacerdotalists and sacramentarians have the right of advocating views which, being based on Church authority, tend to destroy that free thought desired by your correspondents. With a fair field and no favour under a Free-Church system, Broad-Church opinions, if true, would have a favourable field. But as matters stand, under our State-Church system, High-Church dogmas have pre-eminent advantages in their favour. It need hardly be said that a State-supported clergy has a natural bias towards priestism, because it is the easiest road to personal power; and it is not surprising that the great majority of our clergy are in favour of the theory which makes the priest, and not the consciences of his flock, the ultimate interpreter of religious dogmas. For one parish clergyman who exhorts his people to inquire, there are a dozen who preach the professional doctrine that they are to believe what he, or the Church, tells them. The infallibility thus coveted is simply destructive of free thought. Consequently, for the sake of preserving the free action under the protection of the State of a few clergymen of superior intelligence and breadth of views, your correspondents are ready to throw the same protection over an overwhelming majority of clergymen, whose avowed creed is based on sacerdotal authority, and whose hostility to free thought and theological liberality is inherent in the principles they accept.

It is to be specially borne in mind that the privileges so prized by your correspondents are claimed for the clergy as a distinct order. The laity of the Church of England, in an ecclesiastical sense, are not amenable to the authority of the State. They are free to entertain and publish what religious opinions they please. They are as unshackled in respect to free thought as the lay members of Nonconformist communions, and they would be at least as unfettered under a Free-Church system. They are, however, powerfully influenced by the teachings of the clergy, and though there was never greater divergence of views between the two than at present, the express object of the relationship is to instruct the laity in religious truth. It is easy enough to understand the majority of the clergy of the Established Church—say 12,000 out of 20,000—holding fast to a system, which by providing them with endowments for life, and giving them the prestige and sanction of the State, enables them, without restriction, to preach the doctrine of sacramental efficacy, and to keep the laity under the bondage of sacerdotal authority in religious matters. But it is not so easy to comprehend why the champions of free inquiry advocate the same system as the most perfect means of securing liberty of prophesying and latitude of interpretation. By upholding the State-Church theory, they seem to me to be supporting that which is most inimical to the spread of free thought. It is priestism, not freedom of religious views, that they unwittingly promote.

If it be conceded, for argument's sake, that free inquiry is an essential and all-important condition for the progress of religious truth, it is, I maintain, preserved more by that action of the Judicial Committee of the Privy Council, as the interpreter alike of articles and trust-deeds, which is open to Nonconformists as

well as Churchmen, than by the special advantages of the State Church. It is true some few clergymen have written theological works of great breadth and freedom. But the spirit of liberality and toleration is not the outcome of State Churchism, but of the spirit of the age, educated by a free press, and of lay thought and culture in the Universities. The genuine products of the clerical corporation which some please to call a National Church are seen in the persons who ejected Peel and Gladstone at Oxford, who are now running-a-muck at Dr. Temple, and who are, or have been, striving mightily to keep our National Universities a monopoly in the hands of the Church, and to slam their doors in the faces of Non-conformists and free inquirers. Granted that our State Church, or those who interpret its creed and formularies, are tolerant, it is but the latest and best phase of her career after centuries of narrow-minded intolerance, and when comprehension has become the only possible alternative of disruption. For the sake of peace and security, the fundamental principle of the Establishment has been thrown overboard, or allowed to fall into oblivion. Has such an anomalous and exceptional state of things any elements of stability? It is imperilled by every storm that arises within the Church, and, spite of the decisions of the Supreme Court of Appeal, must at length disappear, either when religious differences inside the Church gain a little more intensity, or when the nation has made up its mind that freedom of inquiry is best promoted by the free action of all religious bodies.

Yours faithfully,

C.

CHURCH COMPREHENSION UNSCRIPTURAL.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow me space for a few remarks on a part of Mr. T. H. Williams's letter in your last number? He argues for a Church to comprehend all opinions on religion, and thinks his theory receives negative support from Scripture. The following are the grounds he assumes, which seem to me without a little of proof, and are clearly contradicted by many passages. He lays down—

1. "The remarkable absence of dogmatic teaching in the New Testament." The ordinary meaning of dogma, as applied to religious truth, is definite and decisive statement. The New Testament abounds in such statements on the fundamentals of Christianity, viz., the deity of Christ, His atonement, and salvation by faith in Him. As proofs of this, take the following texts, which are but specimens of many more I need not quote. Begin with the utterances of John the Baptist:—"I saw, and bear record that this is the Son of God." "He that cometh from above is above all." "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Take next the sayings of our Lord:—"All men should honour the Son even as they honour the Father." "I and my Father are one." "The Son of Man came to give His life a ransom for many." "He that believeth on Him is not condemned, but he that believeth not is condemned already." Hear Paul's statements:—"I determined not to know anything among you, save Jesus Christ, and Him crucified." "In Him dwelleth all the fulness of the Godhead bodily." "Christ who is God over all." "Christ died for our sins." "We have redemption through His blood." "Believe on the Lord Jesus Christ, and thou shalt be saved." Listen to the apostle John on these points:—"In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh, and dwelt among us." "God sent His Son to be the propitiation for our sins." "He that hath the Son hath life, and he that hath not the Son of God hath not life." If these be not "dogmatic" statements, what can make any utterances such? There is nothing loose or vague about them. They are not speculations, but manifest and decisive revelations.

2. Mr. Williams's next proof is—"Christ retaining as disciples men who entertained very erroneous views of His character and mission, and that without correcting them by means of definitions." It is true that there were some things about Christ which His disciples did not correctly apprehend till after His resurrection; but the following statements show that their views, even before His death, were not so "erroneous" as Mr. Williams seems to imagine:—"Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." On another occasion, "Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God." Before he left them, it is said—"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." "Then opened He their understanding, that they might understand the Scriptures." Whatever "erroneous views" they may have held, here was a correcting of them "by means of definitions," for how could there be on His part exposition, and on theirs apprehension, of "the things concerning Himself," unless definitions had been given and received?

3. Mr. Williams's last ground is, "The non-expulsion

of the teachers of ritualistic or sacramental grace—nay, the wise indulgence manifested towards their errors, especially by Paul," &c. That there was a latitude allowed by the apostles in the minor matters—the non-essentials of Christianity, is evident. But that there was no "indulgence" shown towards any teachers who denied or perverted any of the main facts or doctrines of it is equally clear. "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." "There be some that trouble you, and would pervert the gospel of Christ; but though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "I would they were even cut off who trouble you." To one of the Churches in Asia Christ sent the reproof and threat—"Thou hast also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them." Another Church he praises for having judged and exposed false teachers—"Thou hast tried them who say they are apostles, and are not, and hast found them liars." It is manifest from these passages that in the apostolic churches no teacher was tolerated to advance any doctrine he might choose; and therefore the practice of the Apostles affords no sanction to Mr. Williams's theory of church-comprehension, but decisively condemns it. I apprehend that Paul, who considered himself "set for the defence of the Gospel," would not have thanked Mr. Williams for the left-handed compliment he pays him of "manifesting a wise indulgence towards the errors of the teachers of ritualistic or sacramental grace." Paul undoubtedly was liberal, but he was not latitudinarian.

I am, yours truly,

GEO. S. INGRAM.

Richmond, Surrey, Dec. 10, 1869.

THE UNITARIANS AND CATHOLICITY OF OPINION.

To the Editor of the Nonconformist.

SIR,—The Rev. John Gordon denies the correctness of my statement that "the Unitarians could not patiently bear to be reproached, by Mr. Martineau, with narrowness, in rigidly excluding from their pulpits all approach towards orthodoxy."

When my letter was written, I could not lay my hand on my principal authority—Mr. Martineau's "Church Life or Sect Life," published in 1869. My recollection, however, seemed to me perfectly clear, and, on republishing the pamphlet last night, I found that my allegation needs to be modified only as to the extent of its application.

There had been a growing tendency amongst the Unitarians to "commit their religious life to the hazards of a specific type of doctrine; forsaking their old Catholic practice of leaving the future of dogmatic teaching to their successors." Against that retrograde course Mr. Martineau raised his voice. I need not occupy your space with much of quotation. At page 24 of the pamphlet before me, he says:—

Let this fact, then be clearly understood; for it is nothing else than an entire revolution in the ideas and constitution of our body; that it is deliberately proposed to discard the rule, and what is still more important, the temper, which have been the instruments of our progress hitherto, and now to shut up at Unitarianism; to turn a waiting and watching Church into a made-up sect. The plan so elaborately worked out, for the Courts of Equity in the Hewley case, and for Parliamentary debate on the Dissenters' Chapels Bill,—that our body had a conscience against closing theological questions, and especially this Trinitarian controversy,—this plan, so eloquently urged by Follett and Gladstone on our behalf, having answered its temporary end, is discarded, and treated by ourselves with the same contempt, nay, assailed with the very same arguments, to which hostile counsel and a hostile judge long ago accustomed us. My protest against this is strangely described as a proposal to "change our fundamental principles," to innovate upon a "time-honoured" usage and name, and to do something very restless or very eccentric. It is, on the contrary, an expression of fidelity to principles inherent, till recent times, in the very life of our body, acted on without noise in former generations, professed and violated in this; it is a "standing upon the old paths"; a warning against the surrender of a modest but sincere catholicity for an unnatural imitation of the sect-life of our country.

Let us note the spirit in which this distinguished Christian philosopher writes:—

I do not believe in the raising up of churches by the machinery of human will which creates political and civil leagues; nor would I enrol myself a member of one which, by its first principle, shut out and disowned the patriarchs of our holy land. A Unitarian church, it is plain, is not their church. Why compel us to quit their communion, as a condition of fellowship with Priestley and Channing? Are we to look up at the faces of Baxter, of Heywood, of Henry, still hanging on our walls, and to say, "We have made a great discovery about you, that you did not worship the same God with us, and were in fact idolaters; your inheritance, your memorials, are with us; but you are not of the same church with us; and we cast out your names among the aliens?" We must either do this, or must revert to the acknowledgment that within the limits of the same ecclesiastical communion, a wide sweep, not of Christian opinion only, but of Christian worship, may historically take place in an innocent and holy way.

For his previous pleadings he had been severely taken

to task by lay and clerical brethren, especially in the *Inquirer* and the *Christian Reformer*. His sensitive mind was wounded; yet he concludes his "Church-Life or Sect-Life" by quietly remarking, as to a previously published letter, "I am sure a second reading would remove some misconceptions; and, I must add, a few reproaches and personalities which, having inflicted the pain intended by them, stand henceforth chiefly in need of silence."

I infer from Mr. Gordon's letter that Mr. Martineau's remonstrances have been effective for good in his denomination. At the same time, I acknowledge that my accusation was too general.

I am, yours obediently,

T. H. WILLIAMS.

Manchester, December 11, 1869.

THE PROPOSAL OF THE REV. J. C. HARRISON.

To the Editor of the Nonconformist.

SIR,—Mr. Harrison's suggestion for a week of special services, noontide and evening, seems to me very timely. It might be the means of bringing many thousands under the sound of the Gospel who are otherwise all but inaccessible, and it will be a fair test of the flexibility of our Congregational system. Whatever the other results of the late "Twelve Days' Mission," there is no doubt that it brought into the churches of London a multitude of people who were never in the habit of going inside a place of worship. I see that there has been an experiment of this kind in a small way in the south of London, there having been a series of noontide services at Brixton-hill Chapel, opening at twelve and closing at one, which, even in that suburban district, brought together about two hundred persons daily. The Wesleyans also are contemplating "some combined and general effort to promote a revival of the work of God." Like Mr. Harrison, their chief organ suggests the beginning of the new year as the most appropriate time for these special services, but prefers the second week to the first.

There seems to me no sufficient reason why such services should be confined to the metropolis. In many places where there is a thin and scattered population they would doubtless be out of place, but they might be initiated in all the large towns. A great deal of labour would no doubt be entailed on our ministers, but this would lead them more generally to call in the aid of competent laymen, and perhaps pave the way to a more general and systematic use of lay agency in our churches. The movement would also necessitate that concert and combination of resources which is at all times so much needed in connection with the Congregational system, if it is expected to produce an adequate religious effect on the masses of the population.

Trusting to see Mr. Harrison's excellent proposal carried into effect in every populous neighbourhood,

I am, &c.,

NEMO.

THE NATIONAL EDUCATION LEAGUE.

To the Editor of the Nonconformist.

SIR,—Now is the time for Nonconformists to speak out upon the subject of national elementary education, or for ever to hold their peace. Of the two schemes before the country, the Manchester and the Birmingham, as far as I can see there is only one course open before us, and that is to support with all our heart and soul the Birmingham National Education League.

The Manchester Union proposes to continue the present most objectionable system; and not only so, but to perpetuate it upon the present sectarian basis. The League, on the other hand, whilst it does not prohibit religious teaching, maintains that the instruction given must be totally "unsectarian." Great stress has been laid by the supporters of the Manchester Union upon the statement, totally without foundation, that schools supported by the League will be secular schools. Now it happens that the word "secular" never appears at all upon the programme of the League; whatever it says upon the subject being that the schools must be "unsectarian." This fact must be very satisfactory to all true Nonconformists, for the present system of denominational education is little else, as far as the Church of England is concerned, but the support of religion by the State. This system must be put an end to, without the clergy will pay for the teaching of the Church Catechism out of their own pockets, or out of the pockets of those parents who prefer that their children shall have a sectarian education.

At the present moment, the clergy are up in arms all over the country, holding meetings and opening branches of the Union, and it will require all the moral as well as active support of the Nonconformists to help those members of the Church of England who are nobly standing forth at this time on behalf of a national and an unsectarian system of education.

If we are to continue the present system of denominational education, there is only one course open to us. We must extend the denominational system to all parts of the empire. We cannot make flesh of one and fowl of another. If in England the Church Catechism is taught in the great majority of the schools, the Roman Catholic faith will have to be taught in by far the great majority of the schools in Ireland. We cannot with

any show of justice do anything else. The "Catholics" are fully alive to this, and at nearly all the meetings of the Union, the priests are seen on the platforms with the Conservatives and the clergy. We have long halted between two opinions, but I trust from this time forth we shall hesitate no longer, but do all in our power to promote the cause of national, unsectarian, and compulsory education.

I am, Sir, yours sincerely,

ANTI-SECTARIAN.

Bradford, Dec. 8, 1869.

Foreign and Colonial.

FRANCE.

The Legislative Body last week proceeded with the verification of elections. That of M. Dréolle, accused of gross malpractices, was hotly contested. M. Forcade de la Roquette, the Minister of the Interior, in defending the election of M. Ernest Dréolle, delivered a speech, in which he said:—

The Government wishes to establish true liberty, if possible, with the assistance of all. It is aware of the danger by which liberty is threatened; but this danger it faces with resolution and confidence. The Government intends now to make it its glory to found liberty. In this task, though its predecessors have succumbed, the Government of the Emperor sets up a claim to be more successful, better qualified, and more resolute. It looks back with respect upon its past of eighteen years, which have given liberty to the country; but at the same time it intends to march onward, and make the Empire the definitive founder of liberty in France. This resolution is not a fresh incident; it is the result of acts which have succeeded one another during the last ten years. But to establish liberty two conditions are necessary: prudence and firmness. The country does not want a revolution; it wants a Liberal but strong Government, and this it shall have. This is the idea which the Emperor, in his speech from the throne, at the opening of this session, summed up in the words, "For order I will answer. Aid me in saving Liberty." (Loud and prolonged cheering.)

M. Jules Favre thereupon rose and said he took note of the declarations of the Minister of the Interior, but saw a flagrant contradiction between his liberal speech and the demand that the election of M. Dréolle should be ratified. The Chamber, by 171 votes against 77, declared M. Dréolle duly elected. Most of his friends of the Right Centre voted for him. The minority is composed of the Left Centre and the extreme Left. M. Ollivier was not present. On Wednesday a bill signed by M. Raspail and M. Rochefort, was introduced into the French Chamber, which proposes that self-government should be given to the communes and municipalities, and that matters of general interest should be dealt with exclusively by the Legislative Body. The bill, furthermore, proposes that that body should declare war, but only when necessary for the defence of the country against iniquitous aggression; that it should appoint the generals of the army; and that the army itself should be composed of all citizens from twenty to fifty, with the right of electing their own officers.

On Thursday, M. Rochefort, speaking on the usual motion to confirm the minutes of the last sitting, was the occasion of a great row. He said the ironical manner in which M. de Forcade had spoken of the bill presented by himself and Citizen Raspail, was only an imitation of the irony of which the head of the State had set the example at the opening of the session. Efforts had been made to exhibit him as ridiculous, but he had never been so ridiculous as the man who landed at Boulogne with a stuffed eagle under his arm. (Acclamation.) M. Rochefort's election for Paris was validated without opposition. M. Glais Bizoin took his seat, and was greeted with loud cheers from the Left.

On Saturday there was a curious scene in connection with the verification of powers. The bureau had reported favourably of the election of M. Girault member for the Cher. The vice-president put the vote. A great many of the opposition members were in the lobbies at the time, and the chairman declared that the report was negative, the consequence of which would have been that the election would have been annulled. Then a most tumultuous scene ensued. MM. Jules Favre, Gambetta, Cremieux, and Picard, vociferated simultaneously, the words "Shame," "Disgrace," "Crime," "Surprise," "Snare." The Right insisted on maintaining the victory which they had snatched. Amidst great confusion a division was taken whether the vote was conclusive. M. Pinard, the late minister of the Interior, creditably pleaded for fair play. It was decided by 136 to 86 that it was not, and on Monday M. Girault's seat was made secure by the decision of a large majority.

On Monday, in reply to an interpellation of Messrs. Paul Bethmont and Haentjens relative to the interdiction of the sale of certain newspapers in the streets, M. Forcade de la Roquette reminded the House that the law on this subject was enacted in '49. He explained that the Government, on its own responsibility, had granted absolute liberty to the press, but had refused permission for the sale in the streets of two newspapers which had odiously attacked the Emperor and the Constitution. The Minister pointed out that this unlimited liberty had proved favourable to the Government among the enlightened classes, but in the other classes has produced great perturbation.

It is said that the Emperor has invited Messrs. De Forcade la Roquette and Emile Ollivier to concert together for the formation of a new Cabinet. One passage in the great speech of the former is supposed to foreshadow the abolition of the system

of official candidates. The *Daily News* correspondent considers M. Ollivier to have been duped and made a tool of. Since the return of the Empress there has been signs of a reaction. Her Majesty is reported to have said of Ollivier and his friends, "*Je ne recevrai pas ces gens-là*" (I will not receive these people). The Emperor is said to hope the country will tolerate his present ministers by promising reforms even more extensive than those of the last programme of the Left Centre. It has since been given out that the Empress will not again be present at the French Council of Ministers, as opinions have been attributed to her which she does not hold, and an influence which she does not exert.

The French Yellow and Blue Books, containing various diplomatic documents and despatches, were distributed on Friday to the members of the Legislative Chamber. On the subject of Rome the Yellow Book states that as most of the questions to be discussed at the Ecumenical Council lie beyond the political jurisdiction of the Powers, the Emperor has not thought it necessary to send an ambassador to the Assembly. The progress of the debates will, however, be watched, and, if need be, the Pope will be communicated with. The French Government feels too much confidence, however, in the wisdom of the prelates assembled in Rome to think that they will fail to act in accordance with the spirit of modern times. On the subject of the commercial treaties the Blue Book says that the Government will endeavour to pursue a course which, while showing all due consideration for interests worthy of every solicitude, will yet afford security to the international mercantile relations which "have never ceased to develop under the system inaugurated in 1860." With regard to Germany the Blue Book says:—"The position of affairs in the North German Confederation and the States of South Germany has not undergone any perceptible change. We have not discovered in the questions which have engaged the attention of the German Cabinets during the past year any motive to abandon the reserve which we observed in the face of the changes brought about beyond the Rhine. Our relations with Germany have never ceased to be of a very friendly character."

Disturbances are reported from Marseilles. Wednesday being the festival of the Immaculate Conception, the town was illuminated. A crowd, said to number from 1,000 to 1,500 persons, seems to have objected to this, and went through the streets crying out against the illuminations, and breaking gas lamps. More than sixty of the rioters were arrested.

The prosecution against the Paris journal, the *Rappel*, has resulted in the condemnation of M. Charles Hugo, the writer of the article complained of, to four months' imprisonment and 1,000 francs fine, and of M. Barbier, the editor, to the same fine and two months' imprisonment.

ITALY.

General Cialdini having been unable to form a ministry, Signor Lella was sent for, but he also failed. Signor Sanza therefore once more undertook the task. He is said to have secured the services of Lella, Visconte, Venosta, Govone, Correnti, and others. One of the Italian papers states that since the crisis commenced the King has communicated with more than forty persons in order to construct a Cabinet.

An open-air demonstration in opposition to the Ecumenical Council, and in honour of Savonarola, took place in Florence on Wednesday. The proceedings were marred by very unfavourable weather, heavy rain falling all the time, and the attendance was but scanty—about three hundred persons in all. Father Gavazzi was among the speakers who took part in the demonstration, and his attacks upon the Papacy were received with a good deal of cheering. The demonstration seems to have passed off very quietly. In Naples a similar meeting was dissolved by the police in consequence of some one cheering the "French Republic."

SPAIN.

Prim has given a denial to some fresh rumours of an impending *coup d'état*. He said, "The Duke of Genoa will soon be king." Senor Garrido, the Republican deputy, upon this exclaimed, "He shall never be King of Spain." In Friday's sittings of the Cortes, the report on the disappearance of the Crown jewels was read. The report demanded that a commission of inquiry should be appointed, composed of fourteen members, to bring the perpetrators of the robbery to justice and to recover the jewels. The Bill raising the state of siege throughout Spain was passed. A Bill, granting pecuniary aid to those persons who were political exiles before the late revolution, was rejected by 105 against 74 votes, notwithstanding that the proposal was supported by the Government. On Saturday Senor Castelar attacked the House of Savoy and the Emperor of the French. He asserted that Spain rejected the candidature of the Duke of Genoa, because it was neither identified with glory nor tradition, but he declared in the name of the Republican party, that they would employ none but legal means to accomplish the triumph of democracy.

GERMANY.

The *Times* Berlin correspondent, writing December 8, states:—A few days ago the King received a deputation from the Brandenburg Synod, now sitting at Berlin, and, in reply to a loyal address, expressed himself as follows:—"I am much obliged to you for your kind and cordial wishes, and shall be happy to see you finish your work in peace. It is very necessary, indeed, that something should be done to quiet

the excitement lately prevailing in matters ecclesiastical. The enemies of the Church are numerous in these days. In this I am not alluding to the Roman Catholics, but to those who have ceased to believe. What is to become of us if we have no faith in the Saviour, the Son of God? If He is not the Son of God, His commands, as coming from a man only, must be subject to criticism. What is to become of us in such a case? I can only repeat that I wish to see you finish in peace the work in which you are engaged."

Count Bismarck is expected to retire from the Prussian ministry, and devote himself exclusively to the foreign affairs of the German Confederation. But he requires a few weeks more of rest.

King Ludwig has been requested by some of his relatives to make concessions to the Ultramontane party, on the ground that the country had pronounced in its favour at the late election. His Majesty, however, refused the request, pointing out that in nearly all the large towns the contest had proved favourable to the Liberals. It is now stated that the King has accepted the resignation of the Ministers of the Interior and Public Worship, but has refused to allow the other ministers to resign their portfolios. Herr Fischer, Councillor of State, has been intrusted with the direction of the ministries of the Interior and Public Worship.

AUSTRIA.

The Austrian Reichsrath was opened on Monday by the Emperor in person. He admitted the difficulties with which the reconstruction of the Empire is attended; and referring to the changes that are still sought in different parts of his dominions, he urged that these should be effected in a constitutional way, existing laws being meanwhile respected. The Emperor argued this point as if he doubted the prudence of some of his subjects; but he hoped for the best. Referring to the Dalmatian insurrection his Majesty said he deplored the aberration which had brought about the strife, but hoped it would be speedily closed. In conclusion he alluded to his recent journey, the sympathetic reception he had everywhere met with, and the completion of the Suez Canal, which promised to open up a new field for the development of Austrian commerce.

In Monday's sitting of the Upper House of the Reichsrath, the President, Prince Charles Anersperg, emphatically stated in his opening speech that the chief task of the members was the protection of the Constitution and the maintenance of those rights they had already acquired.

RUSSIA.

At the Centenary Festival of the Knights of the Order of St. George which was celebrated at St. Petersburg on Thursday, the Emperor made a speech, in the course of which he said:—"God grant that we remain at peace; but should we be destined to go to war, I am convinced that our land and sea forces will maintain the fame of our arms and the honour of Russia."

A St. Petersburg telegram says:—"The most influential Russian journals express the opinion that the Turco-Egyptian question is for Egypt the vital question of the future. They consider that, though the difficulty may be temporarily settled, it must unavoidably be revived later on and form a branch of the Eastern question. Russia and France must and will be on the side of Egypt, this being one of the many motives of the *rapprochement* between those two Powers; while England and Austria doubtless will take the part of Turkey. Prussia, it is added, is not directly interested in the question."

TURKEY AND EGYPT.

The Sultan's firman, which was brought by Server Effendi, and accepted by the Khedive, was read on Thursday with all the customary solemnities; the guns of the citadel firing salutes. The tone of the firman is very conciliatory. It conveyed an expression of the absolute will of the Sultan that all taxes and imposts in Egypt should be levied in his name; further, that the inhabitants should not be burdened with new taxes without legitimate necessity; and, lastly, that no new foreign loan should be contracted unless its necessity was established and the Sultan's previous authorisation obtained. In conclusion, the Khedive was urged to adapt for the future his acts and conduct to the terms of the present Imperial firman on all points in conformity with his respective rights and duties. The firman also maintained all previous firmans.

Mr. Elliot, the British Ambassador at Constantinople, who largely contributed to the settlement of the question, had left Alexandria for England direct, on leave of absence.

AMERICA.

The question as to the further detention of the Spanish gunboats at New York has been decided in favour of the Government of Spain. The United States District Court of New York has issued an order unconditionally releasing the boats, which, it is understood, will leave immediately for Cuba. On Monday the House of Representatives passed, by 128 votes against 42, a resolution against the renewal of the Canadian Reciprocity Treaty.

With regard to the condition of affairs in Cuba, the American journals by the last mail state that late information represents the insurgents as now in possession of not a single town, they having been obliged even to abandon Guaimaro, the seat of the Cespedes Government. There is now, it is alleged, no doubt that several months ago General Jordan proposed to surrender to the Spanish authorities, not on his own account, but on that of his men from the

United States, who were, he said, forced to take the front of every battle. In consequence of this comparatively few of the American soldiers survived. But the Cubans prevented the consummation of Jordan's object. He was, therefore, unable to leave the country, and was transferred to the Staff of Cespedes.

A "World's Fair" is to be held at Washington in 1871, and subscriptions equal to 240,000*l.* are said to have been already obtained from persons willing to guarantee the required funds, President Grant being among the number for 1,000*l.*

President Grant has sent a message to the Senate announcing that the French Government had unfavourably received a proposal for a telegraphic convention between France and the United States, securing immunity from interference with ocean cables in case of war, and providing reciprocal concessions. The President urges the participation of all nations in this convention.

FOREIGN MISCELLANY.

General Garibaldi is now completely restored to health.

M. de Lesseps has just arrived in Paris. He went to the Tuileries on Monday to present his bride to the Emperor and Empress.

The reigning Duke of Saxe-Gotha is reported to be seriously ill. The Duke of Edinburgh is heir to his throne.

Coal has been found within fifty miles of Cape Town. The Surveyor-General has gone to the spot, and reports most favourably on the prospects.

The Vermont Legislature has passed a Bill holding liquor dealers responsible for the damage to person or property done by those obtaining liquors of them.

Troppmann was removed on Friday morning from the prison Mazas to the Conciergerie, under an escort of the Paris police, and was at once conducted to a cell. He seemed rather lively than affected with his position.

Mr. Reverdy Johnson has been celebrating his golden wedding-day in Baltimore. His age is seventy-four, and his wife's sixty-seven. They have twelve children living, forty-eight grandchildren, and four great-grandchildren.

The advices by the Cape mail state that the colony had been visited by a terrific gale, which lasted four days. It had been attended with a tremendous fall of rain, resulting in heavy and destructive floods. The drought in the Transvaal had broken up with heavy rain and hailstorms.

The Paris *Reforme* is informed, it says, that Signor Mazzini has left London during the last few days, and that he is now travelling in Germany. "Indefatigable in his work," it adds, "he seeks to realise his great idea of the fusion of the Latin races (Italy, France, and Iberia) under the Republican banner."

FATHER HYACINTHE.—It is telegraphed from New York that Father Hyacinthe sailed for France in the *Pereire* on Saturday. He had previously refused an offer of 2,000*l.* for ten public addresses in the United States.

THE WAR IN PARAGUAY.—The Brazilian Legation in London has communicated to the papers the following telegram reporting another defeat of Lopez. It is dated from Lisbon yesterday:—"Paraguay and Curuguaty taken. 390 Paraguayans *hors de combat*. 800 more families rescued. Prince marching on Iguatemy, Lopez's last military post on the frontier of Brazil."

THE ASSASSINATION OF A JOURNALIST IN NEW YORK.—Mr. A. D. Richardson, who was shot by Mr. M'Farland, a lawyer, in New York last month, has died from the effects of the injuries received. Mr. M'Farland's wife had been divorced from him, and had gone to live with Mr. Richardson, and it was this which constituted the cause of the assassination. Mr. Richardson, who was wounded on the 25th of November, gradually sank, and died on Thursday, December 2nd. Previous to his death he was married to Mrs. M'Farland by the Rev. Henry Ward Beecher.

THE CANONS OF HIPPOLYTUS.—The *Postzeitung* of Augsburg states that the Benedictine Abbot, Mgr. V. Haneberg, has recently discovered, in the Barberini Library at Rome, an Arabic version of the "Canons of Hippolytus," the author of the "Philosophumena." The authenticity of the document is said to be convincingly proved. These canons are said to be older than the so-called "Apostolical Constitutions." The Pope has addressed to Mgr. V. Haneberg a letter of congratulation on his discovery.

FALL OF AN AEROLITE.—On the 27th of October a terrific explosion was heard equally distinctly at Cape Town and Simon's Bay, twenty-five miles distant. I was at Wynberg, ten miles distant from Cape Town, and thought it was thunder, as I had heard the same instantaneous clap resulting from lightning very close at hand. The people of Cape Town were running about all the afternoon to find out what boiler or magazine had exploded, but nothing of the sort had taken place. It has now transpired that it was an aerolite, which exploded on the top of Table Mountain. A piece of this is to be seen at the Observatory. Two women, who were on the mountain, saw the pieces fall at the moment of the report. I looked at the clock at the time; it was 1.45, precisely the time taken at the Observatory. A dense cloud was settled on Table Mountain at the time. There was no flash.—*Letter in Pall Mall Gazette.*

A PHOTOGRAPHER'S REVENGE.—A French contemporary tells a curious story of a photographer's revenge:—"Moldo-Wallachian Prince"—what-

ever that may be—had his likeness taken by one of these scientific artists the other day, and was so dissatisfied with the unflattering result that he declined to pay for it. Thereupon the photographer had a large number of copies struck off, and offered them for sale as portraits of Troppmann. The success of the experiment was prodigious; and the Moldo-Wallachian Prince awoke one morning and found himself—or, more strictly speaking, his portrait—infamous!—*Daily News.*

THE COMMERCIAL TREATY WITH FRANCE.—The movements for and against the Treaty of Commerce are extending in France. The meeting of workmen which was held at the Hotel du Louvre, has published a long manifesto against the Treaty, which is signed by the merchants of thirty-four towns. The Chamber of Commerce at Troyes, like those of Rouen, Lille, and others has refused to send delegates to the Superior Council. It demands a parliamentary inquiry. The Amiens Chamber of Commerce has addressed the Minister to the same effect. Twenty-six deputies intend to interpellate the Government on the necessity of denouncing the treaty. The workmen of Lyons are in favour of free-trade, and the tradesmen of Lyons have combined with those of Beaujolais to defeat the Protectionists. The free-trade deputies have concerted together to give an impulse to the commercial measures in the Chamber.

A REAL TRAGEDY ON THE STAGE.—Great consternation was caused at Angoulême a few nights ago by the violent death of two persons in the Alcezar Theatre. The audience were waiting for the performance to begin, when a double detonation was heard behind the scenes. On inquiry it was found that the stage manager, M. Charles Gluzeau, had fired a pistol at Madame Heloise Desbarolle, a singer, and wounded her so desperately that she died almost immediately. After the first shot he was preparing to fire a second, when a carpenter, named Constantin, rushing forward to prevent the act, received the charge in his head, and expired on the instant. The murderer attempted to escape, but was arrested. He admits that he intended to destroy Madame Desbarolle, but he declares that the second death was accidental. The unfortunate actress was only twenty-seven years of age, whereas the other victim was an elderly man, who leaves a large family. The cause is said to be jealousy.

THE AMPHITHEATRE AT POMPEII.—The Florence correspondent of the *Standard* gives an account of a recently-discovered picture of the amphitheatre at Pompeii. The intention of the artist seems to have been to give us a bird's-eye view of the scene, for we are admitted to a view of the inside as well of the outside of the amphitheatre, and the trees in the foreground are represented on a very small scale indeed. On a rough calculation, about a hundred persons are depicted, some upon the walls, some inside the theatre, some in the garden without, and, finally, some in the house on the right hand side. Many are stretched on the ground, others are gesticulating wildly by themselves, others are "going at it," tooth and nail together, and a few are pacing about apparently quite indifferent to what is going on around them. It has been decided that the subject represented is the fight which took place in the Amphitheatre of Pompeii in the year 69 of the Christian era, between the Pompeians and their neighbours of Nuceria, now Nocera.

THE EDUCATION QUESTION IN SWITZERLAND.—In the Grand Council of the canton of Berne, a new law upon the primary schools is under discussion. The superintendence of the schools is to rest with a special commission and with the Communal Council, being thus entirely taken out of the hands of the Church. The salaries of the masters are increased, the minimum being 450 francs a year, with house, garden, and fuel. An increased credit of 75,000 francs is required to meet these alterations. The dispositions respecting religious instruction gave rise to most debate. In the first clause of the Bill, where religion is specified as one of the subjects to be taught, the orthodox Protestants moved that "Christian" should be added to the word "religion." This amendment was carried. It was also decided, on the proposition of the Liberal or Government party, that Catholic children in Protestant schools, and in like manner, Protestant children in Catholic schools, should be exempt from the obligation of following the course of religious teaching. The same exemption was made in the case of children belonging to neither of the Churches of the canton.

THE FAMILY IN FRANCE.—Commenting on the recent Edinburgh address of M. Prevost Paradol, the *Times* Paris correspondent says:—"If the population of France increases so slowly that it may, for all practical purposes, be regarded as stationary, this is partly due to the reckless manner in which the children of large classes of the population are abandoned, in their tenderest infancy, to mercenary hands. From Paris especially, but also, in a greater or less degree, according to circumstances, from the provincial towns, a stream of newly-born infants constantly flows into the rural districts. The mothers must work; they cannot afford to keep their children at home. More value is attached to their labour than to the welfare and life of the helpless being committed to a stranger's hands. Only the higher classes can indulge in the luxury of a wet nurse at home. Shopkeepers, and generally the trading and toiling population of the city, send their children away. They, for the most part, do not even see the place whither they are taken, but learn the name of the village or hamlet from a certificate furnished by the mayor of the locality. From time to time they visit their children, but usually at long intervals, because it is often far away, and they have so much to do at home that, between business and pleasure, they have no

time left for their offspring. In France, as you know, women take a more active part in the business of life than in most other countries, and this is especially the case with the trading classes. The tradesman who takes to himself a wife does not regard her merely as an affectionate companion, the mother and nurse of his children, the keeper of his house, but he makes her also the watchful guardian of his mercantile interests, his chief saleswoman, his bookkeeper, his corresponding clerk. It is the general and almost universal practice in France that the young married woman should be her husband's chief assistant in his business. No mercenary aid, it is argued, can be so valuable, so zealous, or so cheap as hers. The bride steps from the church to the counter, desk, or work-room. When children come they must be got rid of; time is too valuable to be employed in watching and tending them. And so they are despatched into the country to some woman who 'makes it her trade to take nurlings.' The results are obvious enough. The maternal care which nothing can replace is wanting, and the mortality is far greater than in countries where a different system prevails. Of course, the poorer the people who thus put out their infants the less they can pay, and the greater is the neglect to which the children are exposed. But even where the payment is liberal the security is small." The writer supports this statement by illustrative examples.

THE EDUCATION CONTROVERSY.

On Wednesday morning last week, the first meeting which has been held in Birmingham by the National Education Union, took place under influential auspices in the Exchange Assembly Rooms, New-street. Lord Harrowby presided, and there were present the Bishop of Worcester and a number of influential clergymen and laymen. Earl Harrowby, in introducing the business of the conference, said that they were fighting for the preservation of religion as a part of the education of the children of the nation. (Hear, hear.) He quoted at length from the speeches of the League leaders, to show that the League aimed at the destruction of the denominational system, which was synonymous with the religious system. The Bishop of Worcester said he could not join the League, because he saw no adequate and sufficient provision in the schools projected by the League for the teaching of morality and religion. In making the present system efficient, he desiderated local supervision, and some means of supplementing local deficiencies, in educational machinery. The County and Borough Board of Education, which had been proposed some time ago, seemed to him to indicate the kind of means which would prove useful. The Archdeacon of Worcester then read a paper on the present educational system, in which he dwelt on the vastness of the results already accomplished, and pointed out a number of ways in which the present system might be extended and rendered comprehensive. Papers were read by the Rev. A. R. Grant, late her Majesty's Inspector of Schools, and by the Rev. Dr. Burgess, Birmingham. The following were the resolutions for the evening meeting in the Town Hall:—1st. That this conference desires to express its conviction that the better education of the people may be far more effectually secured by judiciously supplementing and amending the present system than by superseding it. 2nd. That this conference records its general approval of the modifications and amendments of the present system of national education which will be proposed by the National Education Union.

On the same day the Union held a conference at Leeds. Mr. E. Baines, M.P., occupied the chair at the morning sitting. The chairman, in opening the proceedings, delivered a long address. Mr. Akroyd, M.P., read a paper setting forth objections to the transfer of the cost of education to local rates. The Rev. S. G. Green, President of the Baptist Theological College, Rawdon, read "A plea for the voluntary system." Among the subsequent speakers were a Roman Catholic canon and a Primitive Methodist minister, who spoke in favour of the Union plan. The Bishop of Ripon presided at the afternoon sitting of the conference. Mr. Baker, Chief Inspector of Factories, read a paper "On the Factory System of Education and the Operation with respect to it of the Factory Extension Act, 1867, and the Hours of Labour Extension Act, 1867." The General Secretary (the Rev. Mr. Stanyer) read a paper which had been contributed by Mr. J. G. Marshall, flax-spinner, Leeds. The Rev. Canon Browne, St. Ann's, Leeds (Roman Catholic), read a paper "On the Working of the various forms of Popular Education in Foreign Countries." Mr. Thomas Collins, M.P., Mr. F. S. Powell, the Rev. H. Temple (Leeds), Mr. W. Aldam (Frickley), and Mr. Jas. Walker (Leeds), afterwards addressed the conference. At the close of the sitting, on the motion of Mr. Baines, M.P., seconded by Colonel Akroyd, M.P., the following resolution was adopted:—

That this meeting, while rejoicing that the existing system of primary education in England and Wales has been successful in imparting instruction to vast numbers of the children of the working classes, is nevertheless of opinion that there remains a considerable amount of educational destitution, and that legislative measures ought forthwith to be taken for the comprehensive extension of the present system, with such additions as may be needed to complete the education of the poorer classes.

The Rev. Dr. Henderson moved the following resolution:—

That this meeting is decidedly of opinion that the legislative measures to be adopted for the extending and completing of our primary system of education should embody the leading points set forth in the plan of the National Education Union; especially those which recognise parental responsibility; the inculcation of religious truth (with the maintenance of reli-

gious liberty); the payment of school fees, and the continuance of grants from the Consolidated Fund; the extension of the short time system, with the adoption of an educational certificate; as well as the compulsory education of the children of the vagrant and out-door pauper classes.

Mr. James Holroyd seconded the resolution, which was supported by the Rev. Canon Motter (Catholic), and agreed to.

The week before last there was a large meeting of ministers and laymen connected with the Wesleyan Methodist body, held at the Mission-house, Bishopsgate-street, to consider the best course to be adopted by the body with regard to proposed legislation on the question of Primary Education. The leading ministers and lay members of the Church from all parts of England and from Ireland were present. The sittings commenced on Tuesday morning, were continued on Wednesday, and concluded at a late hour on Thursday evening. The discussions were interesting and animated. It was soon apparent that the assistance hoped for by Romanists and Episcopalians would not be given. Some leading Wesleyans advocated the scheme of the Manchester Union, but the majority—which included some of the most distinguished men—were earnest in their declarations that it was time to give up the present system. Among the supporters of denominationalism were the Revs. Dr. Osborn, Dr. Rigg, B. Gregory, John Bedford, W. Shaw, Thomas Vasey, G. W. Oliver, B.A., and Mr. Kay, of Bury; Mr. John Chubb, London; Percival Bunting, Manchester. On the other side were—Revs. R. Hall, ex-President; W. Arthur, M.A., Principal of Belfast College; John Rattenbury, Leeds; Tobias and Best, Ireland; H. W. Holland, B.A., Birmingham; Dr. Waddy, Bristol; Dr. James, Hull; Charles Prest, London; and Sir Francis Lycett; W. M'Arthur, M.P.; Isaac Holden, Bradford; H. H. Fowler, Wolverhampton; W. Pocock, Guildford; J. Howard, Bedford; and S. D. Waddy, B.A. The Rev. W. Arthur, M.A., had previously sent a letter to each member of the committee. In it he argued for the establishment of a national system of education—for the reading in the schools of the Bible without comment, and separate religious teaching by ministers as in the Irish Model Schools. In the meetings he stated his views with great power and eloquence. No Wesleyan minister has greater influence than Mr. Arthur, and it is highly probable that with some modifications his propositions will be adopted by the Wesleyan body as their "platform." The committee adjourned on Thursday night, and the president is to fix a date for the members to reassemble. Five series of resolutions which had been moved and seconded were ordered, by a large majority, to be printed and sent to the members for consideration before the next meeting. Dr. Rigg and Dr. Osborn proposed resolutions which are in substance the same as the Manchester programme. The ex-President had a series, declaring that the abandonment of the present system will be in harmony with the original purpose which led to its adoption. The Rev. W. Arthur moved declaratory resolutions in favour of his principles, and the Rev. H. W. Holland proposed the fusion of the Wesleyan schools into a national system—free, unsectarian, compulsory, supported by Government grants and local rates—provided that due compensation be made by the Government to existing interests. His resolutions require that in new schools the Bible shall be read without comment—that the denomination of each child shall be registered, and, as in the Irish schools, the children shall be drafted into different rooms at fixed hours to have religious instruction from their own ministers. The reasons which seem to be actuating this powerful reaction of the Wesleyans are—their hostility to Romanism and the failure of the present system to secure the education of the children of their own denomination. They concede that if they accept the Manchester programme, they cannot deny the claims of the Irish Romanists. It is certain that the Wesleyans will make great sacrifices, if necessary, rather than give any help to Cardinal Cullen or Bishop Ullathorne. Their own experience of the present system has not encouraged them. They attach a fuller and deeper meaning to religious education than some, and their ministers are declaring that in their day-schools they see few signs of "conversions." The cost of the maintenance of the schools is an irksome and unpopular burden. Voluntary subscriptions amounting to about 18,000*l.* are annually required to keep them open, and yet they have in their schools only 120,000 children, while in Sunday-schools they have 600,000. If they are to educate all their own children, they must increase their schools and teachers fourfold, and raise in subscriptions something like 70,000*l.* per annum, or half the present income of their missionary society. They will not do this; and if they did, they would still be leaving the unoccupied ground to the ecclesiastics of the Roman and Anglican Churches, who, with State aid, would be enabled to teach their dogmas to the great mass of the children of the country. If the plan advocated by Mr. Arthur and Mr. Holland is adopted, the burden of the maintenance of the schools will be removed, and Wesleyan ministers will have admittance into every Government school in town or country to give a better religious teaching to all than is now given to a few Wesleyan children.

A conference on education will shortly be held at Aberystwith. The meeting will first consider the state of primary education in Wales, and it will probably be moved that a deputation of Welsh Liberal members be requested to wait upon Mr. Forster, urging upon him the importance of bringing in an educational measure which will meet the wants of the Principality, where, although the great majority of the inhabitants are Nonconformists, they are very frequently either compelled to send their children to

national schools or to forego the advantage of a good education. Partly from poverty and partly from religious differences large districts are entirely destitute of government schools, while other parishes have two schools—a national and an unsectarian school—both of which are only half filled, because there is not enough population to support them. In the mining districts the employers of labour impound the workmen's wages for the building and support of a school. Sometimes the employer insists upon a church school, whereupon it is no uncommon occurrence for the men to voluntarily tax their wages a second time in order to establish a non-sectarian school. These are hardships which the labouring population have long borne with patience, and it is felt that they ought speedily to be wiped away. A deputation from the Birmingham Education League will attend the conference, and it will be proposed that the conference, on behalf of Welsh Nonconformists, join the League and assist in furthering its objects. The second question considered by the Aberystwith Conference will be that of a University or a University College for Wales. In order to afford to the young men of Wales an opportunity of getting a general liberal education, it is proposed to establish at Aberystwith a University College, to affiliate it, in connection with other Welsh colleges, to the London University, the examination for degrees to be conducted by the Board of London University. The college will be non-sectarian, but ample provision will be made for students to attend religious services, and the professors will be required to declare that they will teach nothing contrary to the doctrines of Christianity. About 30,000*l.* are required; 16,000*l.* have been promised, and of this Mr. Morley, M.P., promises 1,000*l.* The large hotel at Aberystwith, worth 30,000*l.*, and purchased by the College Committee for 10,000*l.*, will be nearly completed by the end of next year, and the college will then, it is hoped, be opened without delay. For the encouragement of grammar and other superior Welsh schools there will be annual examinations of boys at the University College; the names of successful boys and of their schools to be published. At the forthcoming conference a deputation of Welsh members will be requested to wait upon the Government asking for a grant towards the University College. Mr. Morley, Mr. H. Richard, and Mr. E. M. Richards, have signified their intention to form part of the deputation. About forty or fifty applications for admission for intending students have been received by the Rev. D. Charles, the secretary.

We learn from the monthly statement of the National Education League, that the total number of members now enrolled at the Central offices is 3,836, as against 3,275 last month. Of these 410 are clergymen of the Church of England or ministers of Nonconformist churches. Large additions have been made to the members by enrolments in the several branches, to which, as a matter of course, new names may be expected to go. In regard to funds, an equally satisfactory report has to be made. Up to November 6th the total amount promised was 21,236*l.*, payable by annual instalments of ten per cent. The amount promised up to November 30th is 33,350*l.*, showing an increase of 12,114*l.* during the month. Amongst the recent subscribers are Sir Titus Salt, Bart. (Bradford), and Mr. Isaac Holden (Keighley), who have each promised 1,000*l.* The officers have also to note with satisfaction that several important trade societies have given their adhesion to the principles of the League, and have become subscribers to its funds.

Court, Official, and Personal News.

The Queen visited the Princess of Wales at Marlborough House on Thursday.

The American Minister and Mrs. Motley arrived at the Castle on Friday, and had the honour of dining with the Queen and the Royal Family.

Her Majesty held a Council at Windsor on Saturday, at which Lord Stratford de Redcliffe and Earl de Grey and Ripon were invested with Garter, vacant through the death of the Marquis of Westminster and Earl Derby. The Bishop of Winchester was invested with the badge of the Prelate of the Order. Alderman and Sheriff Causton and Sheriff Valentine received the honour of knighthood.

Yesterday being the eighth anniversary of the Prince Consort's death, her Majesty, with the Prince of Wales and other members of the Royal family, attended a religious service held in the Royal mausoleum at Frogmore.

Prince Leopold, who is now at Windsor Castle, is suffering from a severe illness. Medical men are understood to be almost constantly in attendance upon him.

The new Bishop of Winchester preached before the Queen in the private chapel, Windsor Castle, on Sunday morning.

The Prince of Wales and a party of friends are expected to arrive at Sandringham this day for a week's shooting. The Royal party will stay at Park House and the Bachelor's Cottage. Shortly after Christmas the Prince will, it is expected, return to Sandringham with the Princess.

The funeral of the Duchess d'Aumale took place on Friday. The remains were interred in the family burying-place at Weybridge, in the presence of a large assembly, including the Prince of Wales, and other distinguished personages. Lord Charles Fitzroy was also present on the part of the Queen.

The Archbishop of Canterbury continues to make favourable progress. His Grace is enabled to be moved into an adjoining room.

Parliament will meet for the despatch of business

on the eighth of February. The proclamation to that effect is contained in last night's *Gazette*.

Canon Kingsley has left Southampton, in a West India mail steamer, for Trinidad.

The third Cabinet Council of last week was held on Friday. There are to be three Councils this week.

It has been decided to make no re-appointment to the office of Master of the Mint. The present Deputy-master, Mr. Freemantle, will preside over the establishment, which will be attached to the Treasury.

Mr. E. R. W. Lingen, secretary to the Committee of Council on Education, will at the commencement of the ensuing year succeed the Right Hon. G. A. Hamilton as permanent secretary to the Treasury.

The *Broad Arrow* believes that the new budget will show a reduction of five millions in the annual expenditure. It is hardly probable, however, that the estimates are so far advanced that the actual amount of the reduction can be correctly quoted.

There is talk of the probable retirement of the Duke of Cambridge from the command in chief in the event of the proposed amalgamation of the Horse Guards and the War Office being carried into effect.

The Earl of Derby has accepted an invitation to spend a few days with Mr. Disraeli at Hughenden.

The *Scotsman* says it is understood that next year the Government will fulfil to the letter the pledge it made last session, to the effect that it would introduce a measure for the legalisation of trade unions. In thus superseding the action of independent members, the Government had adopted the essential principles of Mr. Hughes's bill.

Postscript.

Wednesday, December 15th, 1869.

TESTIMONIAL TO THE REV. T. BINNEY.—Last evening a large number of the old and present members of the church and congregation meeting at the King's Weigh House Chapel, Fish-street-hill, assembled at the Cannon-street Hotel, for the purpose of presenting a testimonial to the Rev. T. Binney, on his retirement, after a pastorate of over forty years. Mr. Samuel Morley, M.P., presided, and was supported by Mr. Miall, M.P., the Revs. Dr. Raleigh, Dr. Halley, H. Allon, E. White, J. H. Wilson, Dr. Stoughton, and many other ministers and gentlemen. A cheque for 1,339*l.* 15*s.* was presented, and suitably acknowledged by Mr. Binney.

THE TRIAL OF THE OVEREND AND GURNEY DIRECTORS on a charge of conspiracy was resumed yesterday. Some important evidence was given by Mr. C. E. Jones, the solicitor to the defendants, who produced the original deed transferring the business of the old firm to the new company, as well as the second, or, as it has been sometimes called, the secret deed. In narrating several incidents which preceded the formation of the limited company, the witness declared that neither of the defendants gave any instructions whatever for the preparation of two deeds. He sent the first deed to the Stock Exchange entirely on his own judgment and responsibility, because he conceived it was the contract between the vendors and the new company. There was not the slightest motive in concealing the second deed, or any intention to do so, and its provisions were collateral with those of the first. The witness further stated that so far from an idea existing that the £4,000,000 of debts transferred from the firm to the company were worthless, it was estimated that there would be a surplus of 700,000*l.* if the private estates of the Messrs. Gurney were disposed of. Every shilling's worth of Mr. J. H. Gurney's property had been sold, and the amount realised put into the concern. Mr. H. E. Gurney's property also had been sold for 180,000*l.* The whole of the private estates of the partners realised nearly 2,000,000*l.* Dr. Adam Thom, the prosecutor, was afterwards called, and deposed to the fact of his having taken shares, and to the subsequent failure. He was cross-examined at some length by the Solicitor-General respecting the refusal of the prosecution to put in the affidavits made by the defendants in the Chancery proceedings in which they were severally cross-examined.

It is announced that the Italian Ministry has at length been formed. Signor Lanza is named as President of the Council and Home Minister; Signor Sella, as Finance Minister; and Signor Visconti-Venosta, as Minister of Foreign Affairs.

The Pope paid visits on Monday to the Empress of Austria and the Grand Duke of Tuscany. A Papal Constitution, dated the 4th of December, has been promulgated, ordaining that in the event of the death of the Pope during the session of the Eccumenical Council his successor can only be elected by the College of Cardinals without the participation of the Council, which would be immediately prorogued, and only reassemble at the pleasure of the new Pontiff.

MARK-LANE.—THIS DAY.

The position of the grain trade was without material alteration to-day. The receipts of produce were on a full average scale, and with a limited attendance, the trade continued quiet. As regards English wheat a moderate quantity was offered. For both red and white produce the inquiry was limited, at about the rates current on Monday. The show of foreign wheat was good. Business was of a hand-to-mouth character, and the quotations were nominally unaltered. Moderate supplies of barley have been on offer. Maltng produce realised full prices, with a healthy demand. Grinding and distilling ports were dull. Malt was inactive, at previous quotations. The show of oats was good. Sales progressed slowly at Monday's reduction of 6*d.* per quarter. Beans were dull, at previous quotations. Pans experienced but little inquiry, on former terms. The flour market was heavy, and the tendency of prices was in favour of buyers.

CONGREGATIONAL UNION of ENGLAND AND WALES.

At the MONTHLY MEETING of the Committee held on December 7th, 1869, the following resolution was unanimously adopted:—

"That this Committee has regarded with much satisfaction the impression which has generally prevailed, that on the expiration of the Jamaica Clergy Act, no attempt will be made to revive it, or to incorporate its State and Church principles in any measure that may be proposed in its stead. They therefore, on the eve of its expiry, express their earnest hope that Her Majesty's Government, in dealing with this Colonial subject, will neither consent to sustain a dominant Ecclesiastical Establishment on the Island, or make grants to various Denominations in aid of Religion."

HENRY WRIGHT, Chairman.
GEORGE SMITH, } Secretaries.
ROBERT ASHTON, }

FAMILY PRAYERS, adapted for general use in religious families, with Morning and Evening Hymns. Each Prayer for two opposite pages. Good type, paper, and binding. Post free for Eleven Stamps, from Mr. Leonard, Grove-terrace School, Weston-super-Mare, Somerset.

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The Nonconformist.

WEDNESDAY, DECEMBER 15, 1869.

SUMMARY.

THE Legislative Body in France has disposed of nearly all the elections which required to be verified, and the majority have rallied to the Government in support of several shameful returns which ought to have been annulled. Averse to accept M. Ollivier and his programme, or such a change as would imply a cessation of personal Government, the Emperor still sticks to his present Ministers. M. Forcade de la Roquette has been prompted to make a very decided speech in the Chamber, declaring that the Government "intends now to make it its glory to found liberty, with the assistance of all." This statement has been favourably received by the Legislature and the press, and is thought to imply a resolution on the part of the Imperial Ministers to retain office by outbidding their opponents. Napoleon III. desires a coalition Cabinet, of which the Minister of the Interior will be a leading member. But he is unable to obtain colleagues from the Right Centre; and as soon as all the elections are verified, the real struggle will begin. The *Journal des Débats* has unfurled the flag of the Empire with liberty, and it is probable that the Liberal members of the Corps Législatif will rally round it, and that the present Government will await the issue of a definite vote of the Chamber.

The Ministerial crisis in Italy is hardly as yet at an end, though Victor Emmanuel has taken counsel of some forty leading politicians with a view to form a stable Government. The task undertaken by General Cialdini, and again by Signor Sella, has again devolved upon Signor Lanza, who has secured the services of Sella as Finance Minister, and of Visconti-Venosta for the foreign department. Some of his colleagues are members of the Left, but the Piedmontese party hold aloof, and it is by no means impossible that the latest combination may fall to pieces. No information is yet given as to the policy of the new Ministry, but its sole chance of success lies in sweeping retrenchments in the military expenditure, and sweeping financial reforms.

The long-talked-of Ecumenical Council, composed of some 700 bishops and dignitaries of the Roman Catholic Church drawn from all parts of the world, is now in session in St. Peter's, Rome. Catholic unity, which presents so imposing an appearance afar off, is a figment in the Eternal City itself. The Council itself is the hotbed of divisions and intrigues. While the assembled prelates are trying to make up their minds on the dogma of the Pope's infallibility,

and his Holiness is packing the committees which arrange the preliminaries with his own devoted adherents, the French Government have sent a despatch to Rome condemning that dogma, and intimating that a decision in its favour will put an end to the concordat with France. Though Pius IX. is represented as determined to carry his point, he may well hesitate in face of this warning from the Eldest Son of the Church, and the protector of the temporal power. The Council will proceed leisurely with the work before it, and many months will probably elapse before it is dissolved.

In his address at the opening of the Austrian Reichsrath, the Kaiser was able to congratulate his subjects on the progressive development of his empire on the basis of constitutional institutions, pointing out, however, that much yet remained to be accomplished. The great difficulty still to be solved is, how to harmonise a large share of local self-government in such provinces as Bohemia and Galicia, with the claims of the central Government—those parts of the empire preferring such independence as has been granted to Hungary to the direct control of the Vienna Cabinet. Austria is, however, in a prosperous condition, and her Sovereign expects great results to the commercial interests of the empire from the opening of the Suez Canal. There is one "dark spot" observable—the rebellion in Dalmatia, which is far from being subdued, and may ere long give rise to complications with Montenegro and with Russia, the protector of that little State.

A large body of troops have already been sent to Ireland, which are to be divided by Lord Strathnairn into seven flying columns under picked officers to scour the disaffected districts. This serious step, which has possibly been taken in consequence of special information received by the Government, has allayed all apprehension, though it has not prevented crime. The Fenians are probably more bent on creating a panic than in organising an outbreak. But Agrarianism is rife as ever, and a number of outrages in various parts of the country, such as could only take place in a demoralised community, are reported. In some places the Fenians have entered into combination with the Ribbon conspiracy; in others, Orangemen pat the Fenians on the back; while we find titled and wealthy Conservatives, who should at such a time strengthen the hands of the Executive, rubbing their hands with ill-disguised satisfaction at the troubles which are rising around the Government, and at the possibility that Mr. Gladstone's proposals for dealing with the land question may be frustrated by popular commotion. Respect for law seems to be a quality scarcely known in Ireland, thought it will hardly fail to grow up as the result of remedial legislation.

Parliament is summoned to meet on the 8th of February, which is about the usual period. Thus the question of an extraordinary Session is set at rest. It is evident that the Government have little fear that the peace will be broken in Ireland, unless in connection with the forthcoming Orange celebrations. The unusual frequency of Cabinet Councils may be accepted as a proof that the Government will thoroughly mature their policy for the approaching Session. They will encounter vigilant foes. The new Earl of Derby is taking counsel with Mr. Disraeli at Hughenden Manor, and we may presume that his lordship will practically assume the leadership of the Conservatives in the Upper House, and that the two statesmen will act in concert in a simultaneous attack on the Government soon after the Session opens.

PREPARATIONS FOR THE COMING SESSION.

It does not need that one should be made acquainted with all that is said and done in Cabinet Councils to gain a tolerably distinct idea of the work which will have to be brought before Parliament in the coming Session. The difficulty will be, not to find enough to employ the whole time of the House of Commons, but to choose from the number of things claiming attention those two or three of them, in regard to which attention can no longer be safely postponed. Government is every year becoming a more intensely earnest power, and as it goes deeper into the social strata, so the sphere of its occupation becomes greatly extended, and the labours it has to discharge unprecedentedly heavy.

There are four antagonists with which the Government of the day has particularly to deal—pauperism, ignorance, intemperance, and legalised injustice. It is with these enemies that the reformed Parliament was chosen to wage warfare under the conduct of a Gladstone Administration. It did something last Session

against each of these foes, but it left still more to be done. Take, for instance, the material condition of the country at the present moment. The general depression of trade—the want of employment—the rapid increase of pauperism, and the lack of confidence which paralyses commercial enterprise, and prevents the application to it of adequate capital. It is clear that the legislation of next Session must, in various ways, have reference to this gloomy, and, indeed, alarming state of things. Whether any direct effort will be made to organise the abundant charity of the country on a basis that shall bring it into harmony with the administration of legal relief; or whether any system of emigration requiring legislative sanction will be devised, for the purpose of relieving the labour-market of its temporary surplus; or whether any restrictions can be removed from the exercise of trade, the general effect of which would be to relieve it of unnecessary pressure, and give fresh activity to its movements, must still, we suppose, remain matters of conjecture only to the public. But it may be regarded as morally certain that something will be done towards exciting the recuperative energy of the country by a considerable reduction of the national expenditure. The burdens which industry has to bear, though something has been done of late to lighten them, are yet grievously heavy. It may be urged against Parliament, but especially against the House of Commons, which holds the purse of the nation, that hitherto it has but played with the great question of financial economy as compared with the earnest work which has been done in it by our kinsfolk across the water. Our military and naval establishments are vastly too expensive for our strength, and are productive, we fear, of a common system of jobbery, which eats away a very undue proportion of the country's resources. It strikes us that something might be done, and *must be done*, towards mitigating the suffering of the people, and the consequent expansion of pauperism, by more closely adapting our establishments to our actual wants. To some extent, we do not doubt, this is being done, both at the Horse Guards and at the Admiralty; and we trust that the fruits of a wise economy will appear in the next Budget. But, after all, it has to be considered that it is policy which governs expenditure, and that we shall never have the latter placed upon a satisfactory footing until the former is guided by real rather than conventional necessity.

Ignorance is another of the foes with which Parliament will have to contend, and the Administration will doubtless incur severe censure if it fails to improve the educational apparatus and appliances of the country. It seems to be taken for granted, not, we hope, without good foundation, that the University Tests Bill, in a compulsory shape, will be adopted by the Government, and probably acceded to by the Lords; and rumour has given out that the question of primary education will be taken in hand with something like a confident anticipation of successful results. The rumour may be well founded or not—the anticipation alluded to may be reasonable or visionary; but we are bound to admit that it is quite possible to effect an immediate settlement of the Educational Controversy which, nevertheless, will not be accepted as final, and which therefore will be, in the main, a great waste of time. It is not unalterably concluded, we believe, at least by Her Majesty's Government, to make the attempt this Session to launch a system of national education. If delay there should be, it certainly will not be in consequence of any reluctance on the part of the Administration to move forward. But, as we have more than once expressed our opinion, it may be better to wait awhile for a scheme that will unite all parties, than to set parties further at variance by too hasty an effort to reconcile them.

Mr. Bruce is under a pledge to assail the intemperance of the times by a reform of the licensing system. No doubt, that is one of the questions to which the attention of Parliament will be seriously challenged next Session. Not that it is supposed that, by any legislative intervention, drunkenness can be entirely put an end to throughout the land. The Home Secretary, it may be taken as certain, will not adopt in full the principles of the Permissive Prohibitory Bill of last Session, but he will go far, we trust, to put the present licensing system under restraint to intelligent and moral forces, and, in some form or other, will leave it to be ultimately determined by the neighbourhood what extent of provision is necessary to furnish an adequate supply of its wants in this matter.

Then, as to legalised injustice, the *piece de resistance* of the Session will, of course, be the measures dealing with the relations of landlord

and tenant in Ireland. We need not throw away the time of our readers in vain conjectures as to what those measures will be. It is pretty certain that, in conception, they will be just, and that the provisions made for giving effect to this conception will be simple, bold, and effective; but whether they will obtain the sanction of so large a majority of the House of Commons as that which endorsed the details of the Irish Church Bill is very uncertain. Full preparations are being made for a hard and a protracted conflict. Materials are being collected from every available quarter whereby light may be thrown beforehand upon each disputed point. The interest likely to be excited will exceed in intensity that which was felt about the abolition of the Establishment last Session, and there is many a landlord whose feelings towards the Government will be such as might be expressed by the words, "You take my life when you do take the means whereby I live."

THE IRISH ALLIES OF FENIANISM.

THERE has been a sudden and mysterious outburst of Orangism in the north of Ireland. Why this should be the case it is not easy to discover. The Protestants of Ulster pride themselves upon their loyalty to the Throne, and their attachment to the connexion with England. They naturally resent the disestablishment policy of Mr. Gladstone, but the Act of last session is irrevocable, and why should the present moment be chosen to utter their indignant protest? The land question is not one affecting the interests of Protestantism as such, though it has relation to the property of Protestant landlords. It is difficult to account for this sudden explosion of fanaticism until we observe that it is heartily supported by Tory dukes, who are not above making political capital out of the distractions of their country.

Hardly anything could be more disastrous to the best interests of Ireland, or more calculated to encourage the spread of disaffection, than the course which is being pursued by the Duke of Abercorn. That partisan nobleman, who was Lord Lieutenant of Ireland while the Habeas Corpus Act was suspended, was the foremost speaker at the "grand united Protestant demonstrations" held at Belfast last week. He took the chief part in the after-dinner proceedings on Wednesday, and presided at the aggregate meeting on Thursday. His Grace, at a time when social anarchy is spreading in Ireland, when Fenianism is once more raising its head, and large bodies of troops are being sent over to thwart any insurrectionary movement, has not a word to say in support of the Executive Government as the defenders of order, or upon the necessity for a union of all classes to put down outrage and disaffection. Blinded by party feeling or the fear of coming changes, he can only enact the part of a fire-brand, and stir up the embers of sectarian hate. "Tried by every test," he says, "the Government of Mr. Gladstone in Ireland has been a signal and disastrous failure." In the southern district there exists "a state of feeling without a precedent, because it owes its existence to those very inflammable and dangerous enunciations of that very Imperial Government itself which has hitherto, in whatever period, done its best to inculcate moderation of views, and to repress insubordination and enforce respect." It is Mr. Gladstone's policy which has sown "those seeds of discord and those dragons' teeth which have sprung up in the guise of constant agrarian murders and openly disloyal parades, to the danger of all property, and to increased assertion of aggressive bigotry." The Duke has not a word to utter in denunciation of Fenianism, no rebuke to express against "the aggressive bigotry" of Orangism which is preparing to violate the law, nor an objection to make against a system of land tenure the most unjust in the civilised world. But all his influence as an influential nobleman and landed proprietor is thrown into the scale against the Government, and is used to foment at this juncture religious animosity and bitter discontent.

The course to which the Duke of Abercorn's violent speeches points, is openly taken by his friends and followers. He has given the cue which they are eager enough to take—and Orangism comes forward as the ally of Fenianism. "Let Ireland become ungovernable rather than that Protestant ascendancy should be put down, or religious strife be assuaged," is practically their *role*. A Captain Madden tells his applauding friends at Dublin that it is the duty of Orangemen to oppose the Government in every way, and if he had had a vote for Tipperary he should have plumped for O'Donovan Rossa. A collision, he thought, was imminent, but the Orangemen had nothing to fear from the Fenians, and must do nothing

against them. Mr. Johnstone, M.P., asserted that it was no duty of the Orange party to take part against the Fenians. "Let the Government fight its own battles. In the meantime, the Orangemen would hold their political processions in spite both of the law and the Government." A Dublin and a Monaghan Lodge vote their cordial thanks "to the gallant gentlemen and Conservative electors of Tipperary, in standing aloof on the occasion of the recent election, and allowing the Fenians and other opponents of the Government to scout the Government candidate, and assert their right to return the man of their choice." The ex-Lord Lieutenant winks at Orange ferocity because it may help to prevent that equitable settlement of the land question which he so much dreads as well as to discredit the Government to which he is opposed; the Orangemen strike up an alliance with anarchists who would subvert society, rather than give up party processions which only provoke strife and bloodshed; the Fenians look on with wonder and hope at this unexpected support, and actually seem to be preparing for another conflict. Could infatuation and political immorality go further?

Happily the more intelligent and sober-minded classes in Ireland do not countenance such disloyal tactics, or the State would indeed be in danger. They see in this outburst of fanaticism only the expression of that traditional spirit of intolerance which has been the curse of their country, and have learned that Orangism is no more to be trusted for support in the honest attempt to redress the grievances of Ireland than Fenianism itself. Public feeling is shocked at this monstrous alliance, and the spectacle of Conservative peers joining hands with the enemies of law and order—each to subserve his own selfish purposes—will do more to strengthen than to weaken the hands of the Government in the legislation of next Session. In the speeches of the Duke of Abercorn and the action of the Orange leaders we discover the kind of opposition which Mr. Gladstone will encounter in Parliament when he introduces his Land Bill. It is well they have been so outspoken. The Government and the Liberal party now know the people with whom they have to deal. His Grace has drawn a red herring across their path. But there are already signs that the Irish people, at least those whose opinion is worth having, are alive to the trick. Faction will no more prevent the passing of an equitable Land measure than it sufficed to overthrow the Irish Church Disestablishment Bill. But the unpatriotic and disgraceful course now being pursued by the Orangemen of Ulster and their coroneted patrons will deepen the resolution of the British people to do justice to Ireland in order to root out that spirit of bigotry, lawlessness, and bitterness which is the fruit of generations of misgovernment and Protestant ascendancy.

These Orange demonstrations, looked at from another point of view, are not an unmixed evil. They are a warning to the Government against any attempt to play into the hands of the Roman Catholic hierarchy. At present they have only to put up with a spurious agitation fomented by panic-stricken landlords. But there is a real and formidable Protestant feeling at the bottom of the movement, which they would do well not to provoke. If Mr. Gladstone and his colleagues are indisposed to tamper with the broad principle of religious equality and justice which they avow, they will shrink as much from Catholic as from Protestant ascendancy. They will repudiate any scheme for moulding the Irish national education scheme to suit the purposes of the Romish hierarchy, and decline to retrace their steps by the proposal of any plan of disguised concurrent endowment. The policy of equal justice without bribery or favouritism will in the end disarm disaffection and extinguish religious bitterness. But to seek still to govern Ireland through priests or clergy will bring down upon the Government a Protestant agitation in Ireland and England of which the present Orange movement is but a feeble precursor.

FREE TRADE IN CABS.

THE irresistible spirit of progress seems in this country to have affected, not merely things political, social, and religious, but also things material. The dull apathy of years has been suddenly followed by a display of activity and zeal which bids fair to accomplish in the space of a few years the ordinary work of a couple of generations. We have an example of this in the present condition of the metropolitan street conveyance question. To many it may appear a matter of small moment, but anything which concerns the English capital is seldom devoid of interest to the rest of the country. A few months ago the existing omnibus and cab monopolies of

London seemed literally unassailable. Before the end of 1870 they may have become things of the past. When the first tramway bill received the formal sanction of Parliament, the doom of the present metropolitan omnibus system was sealed. Once accustomed to the commodious, comfortable, and well-ordered conveyances with which the projected tramways are about to render us familiar, the omnibus travelling public will speedily cease to tolerate the small, comfortless, ill-ventilated, and untidy vehicles at present so common in our overcrowded London streets. But, bad as the omnibuses are, the majority of London cabs are even worse. Many of these latter are, both in appearance and actual condition, a positive disgrace to us. From the dashing Hansom to the slow-paced "four-wheeler," or "crawler," every known species of London cab seems to have been primarily constructed on the principle of affording the least possible amount of ease and pleasure at the greatest possible cost. Visitors from Edinburgh, or from any of the leading English watering-places, or Leamington, for instance, who have had to make use of the metropolitan cabs, must have involuntarily contrasted these dull and cheerless vehicles with those familiar to them in their own cities and towns. A London cab would not be tolerated for an instant in Edinburgh, especially for pleasure drives. Of what real use is an ordinary cab to a visitor desirous of inspecting the street sights of the metropolis? For a drive in the park it is worse than useless. Its inmates can neither see nor be seen. Even if a Hansom be resorted to, the chief feature visible to the occupant is the horse's head, which frequently monopolises no small portion of the entire prospect. The proprietors of the Hansoms have sometimes sarcastically observed that the "crawlers" are merely so many old-fashioned sedan-chairs placed on wheels; to which the indignant drivers of the same indignantly retort that the Hansom is simply a sentry-box stuck between two wheels, because the proprietors of the same were too poor or too stingy to pay for four.

But however amusing this interchange of badinage might be to the onlookers, it certainly could not in any way compensate the public for the numerous evils entailed upon them by the continued toleration of the great cab monopoly. Yet no one seemed to possess sufficient tact or intelligence to deal properly with the question. In vain were police regulations rendered more stringent, in vain were the holders of licences more inflexibly dealt with; the cabs seemed to become year by year more dilapidated, more uncomfortable, more suggestive of chills and coughs. Nor was it possible to expect other results. The heavy licence-fees imposed on vehicles, horses, and drivers alike, together with the numerous vexations and oftentimes arbitrary police regulations in connection with the same, produced their natural results, in the shape of bad vehicles and unsatisfactory service. Heavily taxed goods are often the worst of their class, for the tendency of inordinate taxation is to check improvement and encourage the production of inferior articles. And so was it with our street conveyance. The capital which should have been expended in improving our cabs, and rendering them more suitable for public use, became absorbed in the purchase of licences; while the cab-drivers found themselves driven to every conceivable shift to obtain the amount of earnings necessary to pay the cab-owner the hire of his vehicle, and to furnish the means of subsistence to themselves—for, be it observed, the cost and trouble connected with cab proprietorship naturally had the effect of restricting the number of actual proprietors, thus creating a virtual monopoly. A more instructive example of the mischievous operation of an ill-considered and oppressive system of taxation could not easily be found. The carriage duty, as applied to public conveyances, was a tax on public convenience, and about as defensible, or excusable, as that formerly imposed on windows or soap. The repeal of the window tax was immediately followed by numerous improvements in the sanitary condition of our dwellings. The abolition of the soap duty rendered cleanliness less uncommon in the homes of the poor. The removal of the tax on cabs and other conveyances, and the consequent introduction of freedom of traffic among the numerous vehicles plying for hire in the metropolis, will ultimately produce, by the wholesome influence of fair competition, the numerous improvements which our cab reformers have so long and so earnestly desired to behold adopted.

The change alluded to comes into operation on and after the 1st of January, 1870. From that date cabs and carriages of any and every conceivable shape and quality may ply for hire freely in the streets of the metropolis, subject only to a small fixed duty, and to the condition that the fares be painted in legible characters upon the carriage doors. This reform is

one which ought to have been made years ago. Its adoption will encourage the introduction of a far better and cheaper class of public carriages, and before long we may expect to find fashionable broughams and phaetons becoming as common as are the present class of cabs in our streets, the fares being about the same. The possibility of this result is said to have induced the great metropolitan omnibus association to commence the construction of omnibuses of a superior character to those in ordinary use. Indeed, we seem to be approaching the halcyon era of metropolitan street conveyance, for the almost unrestricted competition in which the London railways, tramways, omnibuses, and cabs, are preparing to engage, must inevitably result in a complete overthrow of most existing abuses, inconveniences, and monopolies. But in getting rid of one evil, shall we not create another? Will the present cab monopoly disappear but to be replaced by one even more gigantic and powerful? We think not.

In Manchester and other places where the cabs are under the control of the civic authorities, the condition of the cabs and the character of the drivers is far better than in London, where the doctrine of police interference seems to have been carried out to its fullest extent. In Manchester the cabs are mostly driven by the proprietors themselves, their names and addresses, as well as the fares, being painted on the sides of the vehicles. In Edinburgh, the ordinary London cab is almost unknown, its place being supplied by a commodious brougham, open in fine weather and closed in wet, for the hire of which no more is asked than is demanded for the use of the metropolitan vehicle, although in comfort and convenience there can be no comparison between the two. Even the Paris cabs are in many respects superior to those of London, although suffering to some extent from a similar absurd spirit of restriction. The introduction of the new régime will necessitate several changes in the regulations relating to cabs and other conveyances, and it is to be hoped that in framing the new rules the obvious want of more cab-stands will not be overlooked. In London there is said to be standing accommodation for only one cab out of twenty. Surely it would not be difficult to increase the present number of cab-stands. Again, why should not covered stands be provided where practicable? In Paris these conveniences are not unknown, and there exists no reason for our being behindhand with our French neighbours in this respect. We ought to think a little more of our servants. We seem to have all along considered the cabman as a species of human dummy on which to vent all our bitterness and spleen, without reflecting, even for a moment, that he possesses feelings similar to our own. In fact, but for the exertions of some of our Christian missionary associations, the London cabman would have remained to the present day one of the most neglected members of the English community, dwelling within the pale of civilisation, yet feeling not its influence. Let us hope that we have beheld the last of this anomaly, that with the commencement of the new year we may witness the cabman beginning to occupy an improved position in the public estimation, and proving a far more useful caterer to the convenience of cab-riders than even poor Leech—at once the friend and foe of the cab-driving fraternity—could have possibly imagined. Such a result is not improbable.

"Why do you not admire my daughter?" said a proud mother to a gentleman. "Because," he replied, "I am no judge of paintings." "But surely," replied the lady, not in the least disconcerted by this rude reflection, "you never saw an angel that was not painted."

OUR CONVICT M.P.—Since the election of O'Donovan Rossa for Tipperary, a number of letters have been addressed to him at the Chatham Convict Prison, from Ireland and elsewhere, with the letters "M.P." after his name. Under the prison regulations, however, no convict is permitted to write or receive letters from any person, except at intervals of several months—unless in very particular instances—and then only if they have borne a good character since the last period of their writing or receiving letters. Every letter addressed to a convict is also read, either by the governor, chaplain, or some other official, before the convict has it handed to him; and in the case of O'Donovan Rossa the prison regulations have not been departed from. It would seem that Rossa was soon in possession of the information that he had been elected, although no official communication was made to him on the subject. The whole of the Fenian convicts now undergoing their sentences of penal servitude at Chatham are kept, as much as possible, during the hours of labour, from the other convicts, and, excepting in certain instances, are always employed within the prison walls, and not on the dockyard extension works. The principal work performed by O'Donovan Rossa is that of darning the convicts' stockings, in which he is stated to be an expert hand. Like all the other convicts, the Fenian prisoners have to attend school for so many hours daily.—*Pall Mall Gazette*.

STATE OF IRELAND.

The *Pall Mall Gazette* states that in consequence of certain information which reached the Government through private sources last week it has been found necessary to take precautionary measures against possible attempts at insurrection in certain districts. Lord Strathairn received instructions to prepare seven flying columns under picked officers, ready to move at an hour's warning on any parts of the country threatened by Fenian disaffection.

There have been considerable arrivals of troops in Ireland since Saturday. The 20th Regiment has landed at Kingstown, and will be stationed, it is supposed, in Kilkenny. Two squadrons of the 1st (King's) Dragoon Guards have also arrived, and are on the march for Carrick-on-Suir and Cahir, county Tipperary. A detachment of the 24th Regiment is expected at Cork, and the 40th, and about one-half of the 80th, have been distributed in Western and Midland districts. A cavalry regiment is to be stationed at Limerick. A squadron of the 8th Hussars has been sent to Derry. Several boards of guardians in the South have, on request of the authorities, granted accommodation for troops in the workhouses. It is reported at Plymouth that 100 marines are to be sent from that port for service in Ireland; and at Devonport, that two gunboats are to be got in readiness for the same destination.

Relative to Fenianism a correspondent of the *Echo* writes:—

I go a great deal amongst the people, and Fenianism is ingrained in their constitution. Hitherto there have been but very few actual Fenians in this country, now they swarm. It is permeating our youth, and finding its way into our colleges and schools. We are safe to have a row sooner or later. The signal feature of the Fenian movement lies in this: that the people no longer obey the priests or listen to them when they speak of such matters, as witness the break-up of the land meeting, and the treatment the priests received at Limerick, the wrecking of the Very Rev. Mr. Howley's house at the late Tipperary election, that election itself, and the language used to the priests, and also the disrespectful way in which the so-called national papers write of them.

Great anxiety exists as to the forthcoming celebration of the Shutting of the Gates at Derry on Saturday next. The local Tory journal accuses Mr. Keogh, the resident magistrate, of using the "most unconstitutional measures" in order to prevent the proposed celebration of the anniversary by the Apprentice Boys. It does not mention the nature of the "unconstitutional measures." The proclamation of Derry under the Arms Act is merely an extension to the suburbs of the borough and part of the county of the same measure some time since applied to the borough itself.

Corydon, the informer, who recently visited Cork, and remained there for some time, was, it is said, closely looked after by the Fenians, whose deliberate intention it was to assassinate him. He has succeeded, however, in eluding their vigilance, and has returned to Dublin in safety.

There have been several serious outrages during the week. The steward of a Mr. Hornidge, residing near Castletown, county of Westmeath, has been fired at and seriously wounded in the side. A man who fired at the train on the Meath railway on Saturday is stated by the fireman who saw him from the engine to have stood on a ditch and taken deliberate aim. The weapon was charged with a mixture of slugs and shot. A few grains of the shot pierced the low hat of the fireman, and the rest passed through the carriage which was immediately behind the engine. The glass panels at both sides of the carriage were shattered and slugs lodged in the woodwork. No one has been arrested. Clements, the schoolmaster fired at in Longford, was deliberately attacked in his own byre by a man unknown to him. He is wounded in the head and his life has been despaired of. Eight men are in custody. It is reported that Longford is in a disturbed state. Eight shots are stated to have been fired into the house of Mr. Bole, agent of the Hon. King Harman. The *Daily Express* says that a respectable grazing farmer in county Meath recently received two letters threatening him with death if he did not give up certain grazing land. He handed the letters to a Roman Catholic priest, who, on application being subsequently made for them by the police, declined to give them up. The farmer gave up the holding.

Yesterday morning four men entered the shop of Mr. Dowland, gunsmith, Dame-street, Dublin, and fired two shots at the proprietor. They immediately ran away, without taking any arms. About the same time four men also entered the shop of Mr. Parkinson, gunsmith, Arran-quay, Dublin, and fired a shot at the man in charge and at the proprietor. They took away two pistols and got away in a cab, supposed to have been in waiting for them.

The Ulster Orange banquet on Wednesday was presided over by the Duke of Manchester. The Duke of Abercorn, Lord Lanesborough, Lord O'Neill, and Lord Templetown, were also present. The Bishop of Derry likewise took an active part in the meeting. The Duke of Manchester said, in proposing the health of the Prince of Wales:—"He knows what is sometimes remarked, and what must be felt—that while both the Queen and he frequently reside in Scotland, their visits to Ireland are very rare. I have heard him say that he would willingly come here if he could do so; but, in the first place, pecuniary reasons stand in the way. His income is not sufficient for the duties he has to perform in London, where he often has to replace the Sovereign. He has to take her place in London, and that causes him to have a great expenditure than was contemplated when his income was originally fixed. Another

reason is that he has no residence in this country; and the third reason is that there is a Viceroy here, and it is difficult to decide the relative positions of a Viceroy and Prince of Wales." In proposing the toast of "The Lord Lieutenant and Prosperity to Ireland," the Duke added:—"He (Mr. Gladstone) cannot well destroy the land without sinking it in the sea, but his friends, his patrons and ministers, the Popish priests, would thank him, and perhaps have ordered him to destroy the owners of land and to distribute their property among the members of their congregations. I hope that will be beyond his power, and that no House of Commons, much less no House of Lords, however yielding, will ever consent to such an arrangement."

The Bishop of Derry, the Duke of Abercorn, and Lord Claud Hamilton were the other principal speakers. Dr. Alexander said:—"I may say that whilst we hate and are hostile to no class of men in our country—whilst we love our Roman Catholic fellow-countrymen, and are ready to hold out the hand of fellowship to them—we are bound together by a common determination that we will not be trampled upon, and that, whilst we are deeply and passionately loyal to the Crown of England and the institutions of England, we are determined, at the same time, that we will not accept from any Government anything less than justice." When alluding to the passing of the Church Bill, Lord Abercorn observed, "I deeply regret that, during the last year, the stand made by the House of Lords against the Church Bill was not more effective; but I am bound to say, having been a close observer of the progress of events, that, looking at the forces we had at command, I believe more could not have been gained in any other way. At the last and critical moment there were so many defections from the ranks of the Conservative peers that, had the Government been fully aware of the fact, and chosen upon going on division, the result would have been infinitely less favourable than it was." Lord Abercorn, in another part of his speech, said:—"They have abolished the Established Church in Ireland; they have laid the axe to the root and branch of the Presbyterian Church in Ireland, and the country has a right to ask what are the results which have been produced by this great and unparalleled sacrifice? Have we found sectarian violence assuaged? (No, no.) Have we found social security increased? (No, no.) Have we found those disloyal feelings which were said to owe their origin to hatred of the Protestant Church diminished in their intensity? (No, no.) Gentlemen, it is a mockery to ask you that question." Continuing his attack on the Government, his Grace further remarked:—"It was reserved for the doctrinaires of Mr. Gladstone's Government to sow those seeds of discord and those dragons' teeth which have sprung up in the guise of constant agrarian murders and openly disloyal parades, to the danger of all property, and to the increased assertion of aggressive bigotry. Now, gentlemen, I don't mean to say that I impute blame in any way to the present head of the Executive Government in Ireland. I believe the present Lord Lieutenant is sincerely desirous, as far as power is left him, to maintain the law. The blame lies deeper and nearer the fountain head." Lord Claud Hamilton asked, "How was it that at Fenian meetings the name of Mr. Bright was always associated with their proceedings as giving encouragement to them? How was it that Ribbon songs pointed to Mr. Bright as the one to whom they looked for encouragement? How was it that such a man had a seat on the Treasury bench, and was admitted to the councils of our Sovereign? The very fact that such men were admitted into the councils of the Sovereign naturally tended to originate sedition." Lord Bective and Mr. Peel Dawson also spoke.

The punishment of the lash was on Saturday carried out upon eight garotters who had been sentenced by Mr. Justice Lush at the Leeds assizes.

A SUBSTITUTE FOR OYSTERS.—The Paris papers say that since the price of oysters has become fabulous, a new shell-fish has been produced at the Halle which has attained great popularity, and not only answers the same purpose as an oyster, but is in some respects an improvement on the ruinous mollusc. The new shell-fish is the "*palourde*"; it is a bivalve smaller than the oyster, and of a more elliptical form; it is sold at sixty centimes the litre, being thus within the reach of modest purses. It can be eaten like the oyster, but has this advantage over our old friend, that it can be dressed like the mussel with the most satisfactory results.

LUNAR DANGER SIGNAL.—A good story is told in the American papers of an express train which came thundering along a few nights since from Indianapolis towards New York. The snorting iron-horse was humming along at its highest pace, when the engineer, just after turning a sharp curve, beheld what he took for the white-flamed head-light of another engine bearing right down upon him from far ahead. In an instant the whistle sounded shrilly for all brakes down, and then again for "danger!" causing an intense excitement among the passengers, as the hampered train sharply lessened its speed. At the full stop the puzzled conductor made his appearance alongside the locomotive, exclaiming, "What the deuce have you stopped for?" Panting with excitement, the engineer replied: "Collision, sir; don't you see that headlight forward?" The conductor glanced in the direction indicated. "Why, that's the moon, you fool!" thundered he. It was indeed fair Luna, just rising in her fullest majesty above the horizon, and forty miles on her way was the lowest speed of that train for the rest of the night.

Literature.

(Continued from Supplement.)

BRIEF NOTICES.

GIFT BOOKS, CHILDREN'S BOOKS, &c.

Homeward Bound, and other Sermons. By NEWMAN HALL, LL.B. (London: James Nisbet.) The great merit of these sermons is that they are so thoroughly characteristic of the preacher. They are not discourses specially prepared for publication, but discourses delivered in Mr. Hall's ordinary ministry, and giving, therefore, a faithful idea of the style of teaching. No one after reading them can be astonished at his popularity, for they are eminently fitted to engage the attention and interest the feelings of a large body of hearers. They are not essays but sermons, to be heard in the congregation rather than to be read in the closet. There are no elaborate discussions of doctrine, but truth is set forth with clearness and simplicity, and applied to the conscience with earnestness and force. Distinctness of statement, directness in appeal, considerable variety in the mode of treatment, a wise use of familiar illustrations, are the distinguishing features of all the discourses. They indicate the speaker's sense of responsibility, and his anxious desire to fulfil the highest end of his ministry, and to the attainment of this everything else is made subordinate. The author's preface is extremely modest, and would be itself sufficient to disarm severe criticism even if we felt any disposition to indulge in it. He disclaims all "pretension to original genius, profound learning, or elaborate rhetoric." The sermons were intended to be useful, and they are published with the same design. Discourses of this order are often very unjustly treated. Their simplicity conceals the care with which they have been prepared, and thus superficial readers may easily forget or depreciate the true artistic power by which the preacher succeeds in enlisting the sympathy and in moving the hearts of his hearers. It is surely no small merit that they are what they profess to be, and that they accomplish some of the great ends for which preaching was instituted; it is no reproach that they are not something else which they never aspired to be, and which they could not have been made except by the sacrifice of their real power. They have in them all the elements of impressiveness, and were doubtless very successful as spoken discourses. There is no question that in their present form they will be acceptable to a wide circle who will appreciate their evangelical teaching, their devout spirit, and their practical character. The volume takes its title from the first sermon which was preached after Mr. Hall's return from America, but which, though calculated deeply to interest his own congregation, is far from being the best sermon in the volume. Personal reminiscences are very seldom desirable in published sermons, and while in this case they are allowable, we can hardly say as much for those which form the introduction to the sermon on "Another Comforter." The description of scenery is graphic, the preacher's tribute to a beloved mother as graceful as it is appropriate, and the rustic sketch may very probably have been appropriate enough in the sermon when delivered, but we think its introduction in this volume a mistake. The discourses are, without exception, on topics of immediate personal interest, and many of their appeals are remarkable for their pith, point, and power.

The Curate's Home. By A. G. (Seeley, Jackson and Halliday.) This story depicts the anxieties and sufferings of a poor curate, who, like numbers of his class, had a very large family and a very small income. A hundred and fifty pounds a year, with twenty pounds additional from his wife's property, would not certainly make an ample provision for a family of thirteen, independent of the poor drudge, "the maid of all work," but even 150*l.* is a better salary than a large number of curates enjoy, as the hero of this story found when he lost his appointment and seemed about to fall into those lower depths where are the unhappy men who contrive to exist and maintain a gentlemanly appearance on 70*l.* or 80*l.*, or even less. Happily, in the case before us, there was a convenient uncle of the curate's wife, one of the proper conventional type, who had made some money in India, and beneath a rough exterior carried a true and generous heart, and who turns up in the nick of time to save the family from utter ruin; and in the end all comes out well, the curate becomes a rector, his children are well provided for, and the curtain falls on a happy family group. Such good fortune is, alas! very rare, and the lesson of the book would perhaps have been more impressive if there had been none of that tragic element which is too generally found in such cases. Still, in the petty cares which interfere with the curate's work, and the privations which rob him of one child and had very nearly deprived him of the devoted mother, there are lessons which members of all churches might wisely lay to heart.

Lectures on the English Poets and Comic Writers. By WILLIAM HAZLITT. New Edition. (London: Bell and Daldy.) Hazlitt was an accomplished critic, and his lectures have won a deserved reputation. They give a very fair idea of the merits of the authors whom he discusses, and illustrate his views by copious extracts, which will be acceptable to those who, in this busy age, find little time for reading in full the works of our older

classic authors. His criticism is acute, his style is lively, and the book is altogether so readable and instructive that we are glad to welcome it in this new edition.

Vestina's Martyrdom. A Story of the Catacombs. By EMMA RAYMOND PITMAN. (Hodder and Stoughton.) The writer of this story means well, but she has attempted a difficult task, and she is not equal to it. To reproduce the life of the early Christians, to tell effectively a story of Rome in the days "when the scattered peeled Church of God found a shelter and sanctuary in the quiet cloisters of its world-famed 'catacombs,' especially if among the characters were to be introduced some of those whom all Christians hold in veneration, which forbids the imagination to exercise itself upon them, would tax the powers of great genius. This Miss Pitman does not possess, and she would have better consulted her own reputation if she had chosen a humbler theme. The grandiloquent opening did not lead us to expect much, and we are bound to say that there is nothing in the subsequent part of the story that surpasses our very moderate expectations. The style is feeble and often inflated, the knowledge of the times and the people evidently of the most limited character, while the exercise of fancy on some points, in which we have only brief reference in the New Testament, as, for example, the apostasy of Demas, of which we have here a lengthened and most touching account, quite unwarranted.

The Beggars. By J. DE LIEFDE. (London: Hodder and Stoughton.) A new and cheaper edition of a capital book, of which we have already spoken at length. The pictures of moral heroism and true patriotism given in this story of one of the most wonderful uprisings in defence of human rights which the history of the world records, are not only deeply interesting, but cannot fail to be useful in awakening noble sentiments in the hearts of those by whom they are studied.

Random Truths in Common Things; Occasional Papers from my Study Chair. By the Author of "The Harvest of a Quiet Eye," &c. (London: Religious Tract Society.) From some hints dropped by the writer of these pleasant papers, we gather that he can handle a brush as well as a pen. It is perhaps, to his acquaintance with art that we may attribute the unusual success which has attended the illustration of his book. The subjects have been selected with great care, and the designs betray much skill. Figures, landscapes, seascapes, initials, and dainty tail-pieces, each having their own beauty, give that variety and unity which are all the more grateful from their being so rare. In no case have the engravers cut away the feeling of the artists, and their work throughout is characterised by truth and transparency. In the full-page engravings, we have photographs from nature, and the roll of the waves of the sea, the sleeping moonlight, and the babbling brook are well-rendered. The young widow-lady, with her only boy, on p. 150, and the reader sheltering himself from the sun on p. 217, are both successful cases of figure drawing, and the winter of grief, and the scorching summer, are suggested by those few slight touches which attest a master's hand. The author has taken his title again from Wordsworth—

"In common things that round us lie,
Some random truths he can impart,
The harvest of a quiet eye
That broods and sleeps on his own heart."

From Egypt to Sinai, the Exodus of the Children of Israel. From the French of Professor GAUSSEN. (London: Religious Tract Society.) The chapters composing this volume, now translated from the French, were delivered as lectures to young people, by Professor Gausson, of Geneva. They are full of life, and may safely serve those who have to conduct children's services.

Letters by the Rev. John Newton, of Olney and St. Mary Woolnoth. Including several never before published, with Biographical Sketches and Illustrative Notes. By the Rev. JOSIAH BULL, M.A. (London: Religious Tract Society.) Mr. Bull having written what will become the standard memoir of Newton of Olney, here gives us a companion volume, in the shape of a selection of his letters. Each series of letters is prefaced with a slight biographical sketch of the correspondent to whom they were addressed, and notes have been added where the references in the letters needed explanation. We do not, nowadays, either write or receive religious letters; not, possibly, because our level of Christian experience and practice is lower than in the time of Mr. Newton (as Mr. Bull hints), but the times have altered, and we have changed with them. The book is for occasional use, and it will be very acceptable to those who are in the habit of stirring their mind by a daily portion of devotional reading.

The Resurrection of the Dead, its Design, Manner, and Results. By the Rev. JAMES COCHRANE, A.M. Minister of the first (Parochial Church, Cupar-Fife, Author of "The World to Come," &c. (Blackwood and Sons, Edinburgh. 1869.) This is an exposition of the fifteenth chapter of the First Epistle to the Corinthians, and the author, supplementing his previous work, gives us his physical theory of another life. Interpreting "flesh and blood" to mean human nature in its unregenerate state; "incorruptible,"—the removal of all defect and imperfection, and all liability to them, he conceives that there is no reason for supposing that after the resurrection, the bodily frame of man will, in structure and constitution, be anything else than what

we see it in this world. "To imagine, as some are 'inclined to do, that the denial of flesh and blood in the 'kingdom of God, means that man hereafter will have 'no flesh on his bones and no blood in his veins, perhaps 'neither bones nor flesh at all, nor so much as one atom 'of a material kind, is clearly a most gratuitous assumption." Throughout Scripture the phrase "resurrection of the body," or "resurrection of the flesh" nowhere occurs. The Scriptures only speak of man's resurrection from the dead, of his "vile body," being changed, of his being "clothed upon," &c. The other phrases were introduced into the early creeds for the purpose of opposing those ancient heretics who explained away the resurrection as a mere figure, (ii. Tim. 2, 18), or held the immortality of the soul apart from the body. According to the Scriptures, "the body that 'shall be,' is not only not this present organism, but something else, and that as different as the growing corn from the seed. St. Paul says, 'Thou sowest not 'that body that shall be.' And his argument in this chapter does not warrant us in saying that the resemblance between the present and future body, will be greater than between a man and a star, or between a bird and a fish. The future body may be only like the present one as far as both come under the same genus; e. g., we speak of human bodies, and we speak of heavenly bodies. 'There is a natural body, and 'there is a spiritual body.' St. Paul does not here oppose 'body' to 'spirit,' as we are accustomed to do. A body, in the language of Paul, is something which has a distinct individual existence. Mr. Cochrane, at great length, elaborates his whole scheme of the world to come, and gives a new translation and paraphrase of the entire chapter.

The Story of our Colonies, with Sketches of their Present Condition. By H. R. FOX BOURNE, Author of "English Seamen under the Tudors," &c. (London: James Hogg. 1869.) This small volume is dedicated to Her Majesty's Principal Secretary of State for the Colonial Department. It does not pretend to give a complete history of the British possessions, or even a comprehensive epitome. Its size and style will recommend it as a gift-book to intending emigrants. The story of the virtues and the vices, the designs and the accidents, which led to the formation of our Colonial Empire, may inspire some who have not thought of emigration, to think of leaving our over-crowded country for a better land. There is a copious index and tables, based on the latest returns of the area and population of the various emigration fields.

The Joy of Suffering. A Sermon preached in Tolmer's-square Church, Hampstead-road. By HENRY SIMON. (London: H. K. Lewis, Gower-street. 1869.) This sermon, published at a nominal price, is not only certain to soothe and strengthen those for whom it was written, turning their sorrows into joy; but it will be a boon to those whose Christianity leads them to be partakers of the sufferings of others. There are visits to houses of sickness and mourning in which nothing can be said, and nothing can be given. At least, our money is not needed, nor are the threadbare commonplaces of ordinary sympathy acceptable. There is in these few pages, written with all the sweetness of love, the strength of faith and the brilliancy of hope, the word fitly spoken in due season. Mr. Simon tells us they were suggested by reading Mr. James Hinton's "Mystery of Pain," and taking the light of "the sufferings of Christ" he will make many see "the fellowship of the mystery which 'from the beginning of the world hath been hid in God.'" Mr. Simon speaks with a freshness and force which will be very grateful to those who are worn with very weariness. Of the sufferings of Christ he says:—"Just as no representation of the rolling billows can give us an idea of the depth of the ocean, so no mere talk about 'the sufferings of Christ, no dramatic representation of 'His outer life, of His humiliation and poverty, of His 'toil and sadness, of the gloom of Gethsemane and the 'darkness and ignominy of the cross, can do more 'than introduce us into the very outer court of this subject. . . . The fire which sparkles from the flint when 'struck with the steel tells most of all of the unspent 'fire which is sleeping between every atom of the 'stone. And so, all the outward manifestation of 'Christ's sufferings tells most of all of the unexpressed 'and the inexpressible sorrow and anguish of His heart. 'The visible indicates the presence of the invisible and 'unfathomable depths, and calls us thither, not to speak, 'but to stand in thoughtful silence until the silence shall 'help us to open our nature to all the life-giving influence of the Man of sorrows. . . . I am very glad 'to know that all this life of sacrifice was declaring the 'Father's love for men; that in His life we see mirrored 'the life of God, that our Father is not that embodied 'ment of infinite selfishness which has been so often represented as the God to be worshipped and loved." The supplementary character of our sufferings to the sufferings of Christ, and their subserviency to the well being of the church, are shown in the latter part of the sermon, which is based on the text, "Who now rejoice 'in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh for his 'body's sake, which is the church," Col. i. 24. The distribution of this sermon will lead many who mourn to exchange the spirit of heaviness for the garment of praise.

The Rocky Island, and other Similitudes. By SAMUEL WILBERFORCE, D.D. Illustrated edition.

(London: Seeley, Jackson, and Halliday.) The other Sunday stories of Bishop Wilberforce having been illustrated, these are now published with twenty engravings. The designs are above the average, and are carefully cut. Some are somewhat black. The representation of darkness and night may be difficult, but it is to be remembered that in all darkness there is light, and that a wood-cut requires more transparency than any other vehicle. Pity should be shown to the printer. We should have liked to have seen in these allegorical designs a little more nature; e. g., a greater knowledge of rock-clasavage would have given more point to the parable of the frontispiece, and we should find less difficulty in accepting the child working its shell-boat through the storm (p. 18) if the rock reminded us of something that we had seen. Fiction is not falsehood, and touches of literal truth are essential to allegorical art.

Redemption Thoughts; a Poem in Nine Cantos, together with a few poems written in early life. By N. NIVEN. (Moffat and Co., Dublin.) The profits (?) of this volume are to be devoted to the "Dissemination of Truth." Rather vague, Mr. Niven! but honestly we would recommend our readers to save their time and money for another purpose. — *Bible Wonders*, by Rev. RICHARD NEWTON, D.D. (Partridge and Co.), contains ten sermons on the wonders of God's grace, and providence, abundantly illustrated after Richard Newton's fashion, by apt and telling anecdotes. — *Sermons*, by the Rev. J. T. JEFFROCK (Bemrose and Son). Unfortunately the first words which met our eye in this volume were these:—"In whose hands has the great bulk of the education of the millions in this country been? Was it the politicians? Was it the platform orators, &c., &c.?" Nay, I will go further, "but it was the Nonconformists who have most largely promoted the education of those among our brethren who start in the race of life with the least advantages, and who carry the heaviest weight? No, brethren, it is you; it is the Church of England who has been the great lifter up of the working classes of this country, and her everlasting glory it must be." For the rest, the sermons are such as may be heard in most parish churches where a "simple gospel" is preached. — *Notes on Scripture Lessons*, 1869. (London: Sunday-school Union.) The Bible-class and Youth's Magazine, 1869. (London: Sunday-school Union.) The object of these periodicals is pretty well known to those who make use of them; to those who feel themselves able to teach Scripture without such aids we need say nothing about them. — *The Moth and the Candle; or, Lucy Woodville's Experiences*. (London: Religious Tract Society.) Is a love story, in which a beautiful but empty-headed girl is the moth, and the gay dissipated world is the candle. There is no especial merit about the book, but the moral is good. It is this: avoid a promiscuous social intercourse with worldly-minded people, and listen to the counsels of those who are older and wiser than yourself.

Mr. J. Russell Leonard, of Weston-super-Mare, has compiled and published a shilling book of *Family Prayers*, adapted for general use in religious families. To those who need such an aid we can truly say that Mr. Leonard's neat little volume appears to us to be very valuable. The two or three weeks' prayers included in this volume are simple, reverent, and comprehensive, such as will, we are sure, be an "aid to devotion" wherever they are used.

MAGAZINE VOLUMES.—A number of the cheap weeklies and monthlies of 1869, which have been bound up in a yearly volume, claim a word or two of notice. *Old Harry's Annals* (Hodder and Stoughton), resplendent in bright green and gilt, contains some good stories (especially Mr. Kingston's "Adrift in a Boat," also published in a separate form), a lively description of the "Black Country," and a variety of puzzles and epigrams. — *Harry and Wile* commences next year with a new and enlarged series. — *Chatterbox* for 1869 (W. Mackintosh), though only a halfpenny weekly periodical, gives some capital woodcuts, and does credit to the enterprise and taste of its editor, the Rev. J. Erskine Clark, M.A. The bound-up volume is replete with tales, sketches, and poetry of a high tone, which we have found the young people greatly relish. — *The Children's Prize* (also published by Mackintosh) is a periodical of a similar character, with excellent illustrations. Many of the short tales are exceedingly able and telling. — *The Leisure Hour* and *Sunday at Home* (Religious Tract Society) form a couple of handsome volumes. Each contains original stories, a fund of useful and varied information interesting to all classes, and some spirited engravings. Mr. B. H. Cowper's papers in the *Sunday at Home* are especially valuable. They are both well adapted, by their attractiveness and price, to supersede that poisonous literature which finds its way to so large an extent into the homes of the working classes. Large as is their circulation, we should be glad to learn that it has been quadrupled. — *The Cottage and Artisan* for 1869 (Religious Tract Society) is bound up in an eightpenny volume, each number containing a full-page engraving. The large type is suitable for easy reading by the poor who have little leisure for books. — *The Christian Treasury* (Johnstone and Hunter, Edinburgh) is a good miscellany of religious reading. Its contributors are able and zealous preachers, for the most part. There is in the volume a prevailing tone of what

in these southern regions we should consider too rigid orthodoxy, but having said that we can heartily bid the volume welcome, as containing in forms suited to various tastes, matter to interest and edify both young and old. — *Our Own Fireside*, conducted by Rev. Charles Bullock, a clergyman of the Church of England, is another miscellany of a character somewhat similar to the above, but it has two things which the other has not, namely, engravings, and a strong State-Church tendency. — *Kind Words* (Henry Hall) is a halfpenny illustrated magazine for boys and girls, intended to take the place of the cheap and nasty publications which are so widely read by the children of the poor. We have found children much interested in its varied contents.

GIFT BOOKS.—*Episodes of Fiction* (Nimmo, Edinburgh), is a selection of choice stories from some of the most popular novelists of the past, such as De Foe, Richardson, Fielding, Smollett, Sterne, Goldsmith, Miss Mitford, and "L. E. L." The extracts have been chosen "with the view of illustrating the general character of their style, and presenting the reader with an opportunity of comparing the present school of fiction with the past." Whether or not this purpose is answered, the selections have been carefully made, so as to exclude anything objectionable. There is a brief biographical notice of each author quoted, and more than a score of engravings are given from the designs of eminent artists. The volume is printed on fine-toned paper, and is elegantly got up as a Christmas gift-book. — *Pictorial Scenes from Pilgrim's Progress*. With illustrations from drawings by CLAUDE REGNIER CONDER. (London: Hodder and Stoughton.) While it is impossible for us to speak of these drawings in commendatory terms it is but fair to add that our criticism applies rather to their relation to the text than to the mere drawings as pictures. Mr. Conder does not help Bunyan to tell his story, for his pencil is employed in depicting with the utmost minuteness things which were a matter of indifference to the dreamer. It must at once strike an observer of ordinary intelligence that Bunyan's heroes are nowhere, and the perils and pleasures of their journey are very inadequately represented. Mountain scenery, wood, stream, and plain, are done with much delicacy, very similar in style to Doré's illustrations of Tennyson, but there is apparently a studied neglect, if not a positive caricature of the pilgrims—a scratch in a remote corner being thought an ample representation—which very much diminishes the value of an otherwise handsome book.

CHILDREN'S BOOKS.—*Stories for My Children*. By E. H. KNATCHBULL-HUGGESSON, M.P. (Macmillan.) This is, without exception, one of the most delightful of children's books that has been published since Mr. Kingsley wrote his "Water Babies." The author has an imagination as fanciful as Grimm himself, while some of his stories are superior to anything that Hans Andersen has written. The longest in this work is the first, entitled, "Puss Cat Mew," where fairies, goblins, and ogres are dealt with on a scale liberal enough to satisfy the very largest organ of wonder. Next in originality, and full of humour, is the story of "The Four Pigs." The "Robin and the Sparrow," is capital, and so is the "Cow that lost her Tail." There are twenty-one stories in all, every one good, and some superlative. Let us add that there is a fresh country air breathing through the book, and here and there, as you read, you seem to hear the birds sing, and the pigs talk, and to see the squirrels jump and the rabbit leap. The illustrations, seven in number, are remarkably well drawn, and just realise the author's text. — *How Do I Know? Walks and Talks with Uncle Merton*. By the author of "What Makes Me Grow?" (Seeley.) If good etchings, good binding, good print, and good paper could make a good book, this would be one, but it is not. The conversations are forced and dull, convey little information, and are wide of the mark. They may teach something, but the something could have been far better taught. — *Daisy's Companions*. By the Author of "Grandmamma's Nest" (Bell and Daldy), a dainty little volume, gilt-edged, and tastefully, though not gaudily, got up in every respect, is one of those stories about children for children which one has learned to associate with Mrs. Gatty and her staff. Daisy is a smart little girl, full of wise, wondering thoughts and ways, which provoke her good old nurse to mild rebukes. Her companions are well sketched, and, from what we have seen of Daisy herself, we can assure our young readers that they will find her a cheery, amusing little friend, to say nothing of her doll, Mary Jane. — *Letters Everywhere: Stories and Rhymes for Children*, with twenty-eight illustrations by THEOPHILUS SCHULER (Seeleys), is not easily described. Each letter of the alphabet is illustrated by a full-page engraving, which many children will have to look at for some time before they detect its alphabetical structure. Thus "B" looms behind a group of children gathering sticks, in the shape of two trunk-ends of felled trees placed against a perpendicular beam. The engravings are of the best order, and there will be a charm to the young folks in looking for the half-concealed form of the letter in each picture. The letter-press which in a series of chapters and rhymes explains the pictures, is quite the thing for children. — *Captain Wolf, and other Sketches*, by the Author of "Under the Lime-trees," &c. (Seeleys), is as valuable for the excellence of its twenty-two engravings as for its stories about animals, which are racy enough to gratify even a fasti-

dious taste, while at the same time free from gross exaggeration and vulgarity. — *Little Lasses and Lads*, with coloured illustrations by OSCAR PLETSCH (Seeleys), is, like most of the books for the young issued by this firm, more suitable for the drawing-room than the nursery. An admirable book for papa to take under his protection and reserve for special occasions, when his turn comes to keep the children amused. Almost any child above four or five years of age will be glad to hear the adventures of little Archie at the farmhouse, and of his elder sister and monitor, while even younger children will like to look at the coloured engravings, and gather what they can of the story they tell. — *Pleasant Words for Little Folk*. (Johnstone and Hunter.) And very pleasant words they are, as the little folk will say. They consist of very short tales well told and thoroughly amusing, and sometimes better than that. "Old Bea, our Cat," is one of the best, but "Sambo, the Donkey," and "Rough, the Terrier," are quite equal. If any child wants to know more of what sort of a book this is, we will say this sort:—

Mamma had been very poorly, and did not like to eat anything, when one afternoon, as she was sitting by the fire in her room, old Bea came running in with something in her mouth, which she put down upon a footstool by mamma's feet. Then she looked up in mamma's face and mewed, and rubbed herself against the chair. Mamma stooped down to see what she had brought her, and found it was a large mouse. Old Bea seemed quite pleased when mamma picked it up, and, I have no doubt, she thought she had brought mamma quite a treat; for if she could not eat anything else, she would be certain to fancy a mouse!

Of Dean and Sons' Picture Toy Books, let us recommend *Robinson Crusoe*, where our old friend's tale is told in a few pages, and he himself most gorgeously coloured. The *Alphabet, with One-Syllable Tales*, is another and successful attempt to decorate A. B. C. and their followers. The tales are appropriately done and sugar the literary medicine very well. Another venture of the same kind is the *Alphabet of Our Soldiers*, which consists of pictures of soldiers from A to Z, which is to say, from an Adjutant to a Zouave. The pictures are admirably coloured. — *The Wood Nymph* (Sampson Low) is a translation of one of Hans Christian Andersen's delightful and somewhat fanciful fairy stories, embellished by several coloured pictures, which will be sure to captivate the juvenile imagination. — *Alone in London*. By the Author of "Jessica's First Prayer." (Religious Tract Society.) This is a sweet and story of child life in the dark, ungenial, unknown world of London. There is so much simplicity and tenderness, and such a spirit of true piety pervading the book, that it must win the heart of the Christian reader, young or old. The simple prayer of poor old "Oliver," the grandfather and sole protector of little "Dolly," when he was obliged to turn back from the door of the Children's Hospital with the sick child in his arms, is about the most stirring appeal that we have yet seen for the support of that noble institution. "Dear Lord, he said, 'there's only room for seventy-five of Thy little lambs 'that are pining and wasting away in every dark street 'and alley-like mine. Whatever can Thy people be 'thinking about? They've got their own dear little 'children, who are ill sometimes, spite of all their care, 'and they can send for the doctor, and do all that's 'possible, never looking at the money it costs; but 'when they're well again they never think of the poor 'little ones who are sick and dying, with nobody to 'help them or care for them as I care for this little 'one.' — *The Parent's Gift: a Help to Early Prayer and Praise*, by the Rev. C. BULLOCK (London: W. Hunt and Co.), will find a place in many Christian homes where there are little ones. It contains a number of short simple prayers for children of almost any age, together with suitable hymns to be said or sung. The first chapter is addressed to parents, and is designed to point out to them the importance of beginning early to impart religious thoughts to their children. — By far the best mode of interesting and instructing children in Old Testament history is that of which *Jacob and Joseph*, by ELIHU BURRITT (London: Sampson Low, Son, and Marston), is an instance. Mr. Burritt seizes the incidents which reveal character, and makes them very vivid to the mind of the child. We like him all the more because he brings out so forcibly the contrast between the meanness and selfishness of Jacob as a boy, and the manly courage and generous impulses of Esau. On the other hand, he shows to what a stature Jacob attained when he had been corrected by the discipline of God. — *Patranas: or Spanish Stories* (London: Griffith and Farran), has some very striking stories of adventure, legendary and traditional, likely and unlikely. They are well written and attractive. — *Tales of the White Cockade*, by BARBARA HUTTON, although written in somewhat of a partisan spirit which is blind to the faults of King James II. and the Pretender, and the Jacobite party generally, is a most interesting book. The wars of the Rebellion furnished wonderfully romantic incidents, and the authoress has narrated them with much spirit. There are some good woodcuts and the book is handsomely bound. — *Tales of the sea* are always attractive to boys, and Messrs. Hodder and Stoughton send us two volumes of them which are sure to be popular. *Adrift in a Boat*, by an old favourite, W. H. G. KINGSTON, is a stirring story of maritime adventure, growing out of the detention of two boys on a rock to which they had strayed from their friends, and where they were overtaken by

the tide, and only rescued by an old fisherman in his boat to be plunged into a long series of hair-breadth perils and escapes. Lieutenant Low tells a series of stirring *Tales of Old Ocean*, including brushes with pirates, encounters with slavers, conflicts with John Chinaman, and forming altogether a collection of yarns which our young friends are sure to enjoy.—*The Autobiography of a Small Boy* (Sampson Low, Son, and Marston) is by the author of "School Days at Saxonhurst," and relates in interesting style the earlier history of the hero of that popular little book. It is a clever tale of childish experiences, its mischievous pranks, its early struggles, its "first love," and though it ought to have preceded, "School Days" it will be enjoyed by those who have read the other.—*Bunyan's Pilgrim's Progress* has been rendered into words of one syllable by Mr. S. P. DAY, who has done his work well. The book is published in the series issued by Messrs. Cassell, Peter, and Galpin, who have got it up in excellent style, and enriched it with some very fair illustrations.

Messrs. Johnstone and Hunter, of Edinburgh, issue a number of small volumes which we suppose should be designated religious fiction, and others of a more directly and practically religious character. *Chapters in the Life of Elsie Ellis*, by HETTY BOWMAN, attains to the dimensions and importance of a novelette, and may be read by girls with much advantage. The authoress is liberal in her theology, and depicts very naturally the phases of religious thought and feeling experienced by two girls in their life's work. We can recommend the book with much confidence.—*Lindsay Lee and his Friends, The Royal Captive, Mary Brunton, Quiet Talks with my Young Friends, and Aunt Margery's Maxims*, all belong to the series of small books indicated above. "The Royal Captive" and "Quiet Talks" differ from the others in being didactic and expository, the former consisting of a series of chapters on Daniel from the French of Professor Gausson, and the latter of short and earnest "talks" between a lady and her pupils on various texts of Scripture. The three remaining volumes will all be found interesting and healthy in tone, "Lindsay Lee" being especially directed against the cant amongst artisans of holding infidel opinions and not going to church. The others are meant for girls, and are of average merit.

DIARIES, ALMANACKS, AND POCKET-BOOKS.—*The City Diary and Almanack* (W. H. and L. Collingridge, City Press, Aldersgate-street), contains a large mass of official information relating to the city, carefully compiled and well arranged for reference. There is ample space for daily entries, upon good paper; and the blotting-paper with which the diary is interleaved is a very useful feature. It is strongly half-bound, and the price only one shilling.

Miscellaneous.

THE SUIT OF THE *Times* against the *Clarksell News and London Times*, for an infringement of title, was disposed of on Thursday in the court of Vice-Chancellor Stuart. The proprietor of the latter paper undertook to discontinue the use of the word "Times" in the title of his journal, and under the circumstances the plaintiff did not press for costs.

THE WELSH EVICTIONS.—The *Cambridge Daily Leader* is publishing the report of a correspondent specially commissioned by its conductors to inquire into the facts of the political evictions in Wales. The first portion of his narrative relates to Carmarthen-shire, and in every case the names of the tenants and landlord are given together, with the circumstances of the eviction.

THE SEWAGE AT BARKING.—Mr. Rawlinson, C.E., who was appointed by the Home Secretary to inquire into the complaints of the people of Barking with reference to the alleged pollution of the Thames by the Main Drainage Works, has presented his report. He considers that the absence of any system of drainage in the town of Barking is more prejudicial to the health of the inhabitants than the proximity of the outfall of the London sewage.

THE GREAT METROPOLITAN CATTLE MARKET of the year was held on Monday, and the general quality of the meat offered for sale is said to have been good. The number of beasts at the market was 6,738; and of sheep, 17,460. While a number of cattle on show at the Smithfield Club exhibition were being removed on Saturday morning, the existence of the foot-and-mouth disease was discovered, and more than forty animals are now detained at the Agricultural Hall under an order from the Privy Council.

ELECTION INTELLIGENCE.—The Lynn election was won by Lord O. Hamilton, who, at the declaration of the poll, was announced to have a majority of nineteen votes (1,051 to 1,032) over Mr. Young. There is likely to be a petition.—Mr. Odger, the working men's candidate for Southwark, declines to accept ought but the decision of the poll. Mr. Labouchere, Sir Francis Lycett, and Sir Sydney Waterlow have agreed to abide the result of a ballot to decide which of the three has the greatest amount of support, the other two then retiring at once from the field.—Mr. Whitmore has announced his intention of resigning his seat for Bridgnorth.

THE ST. PANCRAS GUARDIANS.—Dr. Lancaster held another inquest on Thursday on the body of a child who had died in the St. Pancras workhouse

nursery. The resident medical officer said he believed the child's death had been accelerated by the impure air of the nursery ward. Emma Hows, the late superintendent of the ward, was called as a witness. She stated that the board had discharged her without examining her or allowing her to make any defence, and she could only think that she had been discharged for giving evidence about the wards at the last inquest. The coroner said: "This is the second nurse who has been discharged immediately after giving evidence at this court. It seems to me that the guardians are not anxious to discover the truth." The jury found that the child's death was caused by congestion of the lungs and brain, accelerated by the impure air of the nursery; and added that they were very much disgusted with the iniquitous conduct of the guardians in dismissing witnesses who appeared before the coroner's court.

TRIAL OF OVEREND, GURNEY, and Co.—The trial of the indictment against the six directors of Overend, Gurney, and Co. (Limited), was begun on Monday, in the Court of Queen's Bench, Guildhall, the Lord Chief Justice presiding. The defendants are Mr. J. H. Gurney, formerly M.P. for King's Lynn, Mr. H. E. Gurney, Mr. E. Birkbeck, Mr. H. F. Barclay, Mr. H. G. Gordon, and Mr. W. Rennie. They were indicted for having, on the 12th July, 1866, published a false prospectus, with intent to defraud the shareholders. There are thirty-two counts in the indictment. Dr. Kenealey, the leading counsel for the prosecution, laid before the jury an elaborate review of the circumstances which led to the disastrous fall of the "corner house" on the 10th of May, 1866. He went minutely through the prospectus and the figures of the balance-sheets, contending that the defendants, instead of forming a new company, ought to have gone into the Bankruptcy Court. He also argued that they had violated every engagement into which they had entered with the subscribers. At the close of the learned counsel's opening speech the Court adjourned.

MR. PEABODY'S REMAINS.—On Saturday morning the remains of the late Mr. Peabody were removed from the temporary grave in Westminster Abbey, and were conveyed by special train to Portsmouth, accompanied by the United States Minister, Mr. Peabody Russell, and the executors (Sir C. M. Lampson and Mr. C. Reed, M.P.). The body was received at Portsmouth by the Corporation, and amid many tokens of respect from the vessels in the dockyard, was placed on board her Majesty's ship *Monarch* which, with her American convoy, is expected to leave Spithead this morning. In consequence of the heavy gales the two vessels have been detained at Portsmouth. A correspondent wishes it to be known that Mr. Peabody was not a Congregationalist, in the ordinary sense. "He was definitely a Universalist, as I have been long informed. He believed no man was too far off for God's reach of mercy—and that if the elect are (a little flock), the mass are not reprobate, but only have a lower place in God's kingdom—that the work of Christ, the living Christ, was to atone, to reconcile, all mankind, to the Fatherhood of God."

FUNERAL OF A PROVINCIAL PHILANTHROPIST.—Yesterday the entire city of Bristol may be said to have been in a state of mourning, on occasion of the funeral of Mr. George Thomas, a local philanthropist, who was called by some the local Peabody, and who died at the patriarchal age of seventy-eight years, at his residence, Eagle Lodge, Bridlington. Mr. Thomas is known for a number of years past to have dispensed as much as 10,000*l.* a year in works of public usefulness and benevolence, and as a public man it will not be easy to fill his place. Mr. Thomas was for many years a member of the municipal council, and he also filled the important offices of chairman of the Board of Charity Trustees, chairman of the Bristol Waterworks Company, President of the Bristol General Hospital, President of the Bristol Liberal Association, &c. The deceased gentleman was a member of the Society of Friends, but he was esteemed and beloved by religiousists of almost every sect, indeed the general respect with which he was regarded was made evident by the immense concourse, some 6,000 or 7,000 persons, which attended at his funeral. The shops and places of business in the city were extensively closed, and flags were half-masted on several of the churches and public buildings.

COMPENSATION FOR RAILWAY ACCIDENTS.—In a suit instituted in the Sheriffs' Court by the widow of a passenger whose death had been caused by the accident at the New Cross Station, belonging to the London, Brighton, and South Coast Railway Company, the jury assessed the damages at 2,500*l.*—500*l.* to be paid to the widow, and 2,000*l.* for the nine children of the deceased. In the same Court 1,250*l.* were given as damages against the Metropolitan Railway Company in the case of a widow who had been injured in a collision at the Portland-road Station.—At the Manchester assizes on Saturday, Mr. B. G. Milnes, a Congregational Minister of Southport, brought an action against the London and North-Western Railway Company for damages. In October, 1867, a collision took place at the Copley-hill Station, near Leeds, in which the plaintiff was injured. He felt the effects more or less until November, 1868, when paralysis ensued. He was in consequence obliged to resign the charge of his congregation, as well as a salary of 300*l.* a year paid to him as a deputation from the British and Foreign Bible Society. The contention of the company was that there was not such a continuity of symptoms from the time of the accident

to the attack of paralysis as to lead to the inference that the one was attributable to the other. The jury, however, gave the plaintiff 2,000*l.* damages.

THE WELSH FASTING GIRL.—The watching of the Welsh fasting girl by four professional nurses from Guy's Hospital, London, commenced on Thursday afternoon. The local committee met at the house of the girl's parents at Llanfihangel-ar-Arth, and, in addition to the nurses, a number of gentlemen were present. The room underwent a very minute examination. The bed was removed and thoroughly examined. A clothes cupboard and a number of drawers were emptied, and the keys handed to the superintendent nurse. Everything in the room was subjected to the closest scrutiny, and the examiners went so far as to tear some loose paper off the walls. The girl's bed was made by the head nurse, and the girl placed in it. The girl, who on being taken from her bed for the purpose of its being examined, appeared to become unconscious, now recovered consciousness. The gentlemen named above signed a certificate that they had searched the room and found no traces of food anywhere. The medical gentlemen also examined the girl, and reported as follows:—"Cheerful, face flushed, eyes brilliant, pulse regular, averaging 86 per minute, temperature in the mouth 98 deg., after two minutes' rest. She has a warm-water bottle at her feet. Seems quite well, and says she has no pain anywhere, except when touched." Mr. Daniel Rowlands, surgeon, returned to Carmarthen from Penader on Saturday night, and reported that the girl, after two and a half days' watching, appeared perfectly well. She had not had one of the fits which she had prior to the watching. There were, however, several suspicious circumstances connected with the case.

THE SUEZ CANAL.—The Admiralty has issued the official report made to them on the Suez Canal, with directions for its pilotage. It is stated that, in the total of 86½ miles, 65 may be considered as totally completed. Through the remaining 21½ miles dredging or embanking is still going on. The largest ship that passed through at the opening drew 16*ft.* Several vessels grounded, but this was caused more by the desire of the forty or fifty ships to get quickly through, than through any fault of the canal. There is no doubt, it is stated, that every vessel will do more or less damage to the banks on passing, but screw ships going five or six knots will do but little harm. Large vessels should go at slower speed than small ones. Mr. Charles Clark, President of the Liverpool Chamber of Commerce, was present at the opening of the Suez Canal, and he has embodied the results of his observations in a paper read to the Chamber on Monday. His general conclusions are—first, that the canal is now navigable for vessels not drawing more than 16*ft.*, and that in a few months it may be made navigable for ships drawing 18*ft.*; second, that an additional expenditure of 25 per cent., will be required to place the works in a permanent state; third, that the difficulties of keeping open the navigation of the canal may be easily overcome; and fourth, that the prospects of the canal as a paying investment are yet uncertain. Intelligence has been received in Liverpool to the effect that the large screw steamer *Brazilian*, belonging to the Merchants' Trading Company of Liverpool, had arrived at Suez, after having passed safely through the Suez Canal. The *Brazilian* left Liverpool some weeks since for the purpose of passing through the canal, at the draught of water which she then drew. On her arrival out it was found that it would be impossible for the vessel to pass through until a portion of her cargo—about half of it—had to be discharged at Port Said. It then took her five days to get as far as Ismailia.

THE LATEST NEWS FROM DR. LIVINGSTONE.—The letter from Dr. Livingstone, dated Ujiji, May 20, 1869, the receipt of which was announced a week or two ago by telegram, is published in the *Bombay papers* received this morning. It is addressed to Dr. Kirk, and after describing some of the difficulties he has had to encounter, owing to the hostility of the Ujijians, who are slave traders, and dread exposure by his letters, Dr. Livingstone says:—"As to the work to be done by me it is only to connect the sources which I have discovered from 500 to 700 miles south of Speke and Baker's with their Nile. The volume of water which flows north from latitude 120 south is so large, I suspect that I have been working at the sources of the Congo as well as those of the Nile. I have to go down the eastern line of drainage to Baker's turning point. Tanganyika, Nyige Obowambe (Baker's F) are one water, and the head of it is 300 miles south of this. The western and central lines of drainage converge into an unvisited lake west or south-west of this. The outflow of this, whether to Congo or Nile, I have to ascertain. The people of this, called Manyema, are cannibals if Arabs speak truly. I may have to go there first, and down Tanganyika, if I come out unscathed, and find my new squad from Zanzibar. I earnestly hope that you will do what you can to help me with the goods and men." At the meeting of the Royal Geographical Society on Monday Sir Roderick Murchison, speaking of the letter from Dr. Livingstone, said he hoped that before long they would be rejoiced in welcoming him home, but at the same time they must be prepared for the possible, but not probable, contingency that the waters of the Lake Tanganyika should be found not to flow northwards into the Lake Albert Nyanza, but to be deflected to the west. In that case, if Livingstone should be adequately supplied with carriers and provisions, Sir Roderick has no doubt he will follow these waters, and thus being led on,

perhaps, to the Congo, his friends may once more be subjected to a long and anxious period of suspense.

THE ALABAMA CLAIMS.—On Wednesday evening, Sir George Young read at the Juridical Society an elaborate statement of the events which had given rise to the Alabama claims, and other demands of the United States on this country. The reader began with the Southern Ordinance of Dec. 20, 1860, dissolving the Union, and proceeded thence to the calling out by the President of the United States of 75,000 men in the April following. On the capitulation of Fort Sumter the proclamation of British neutrality was issued, and shortly after—namely, in August, 1861—the blockade of the Southern ports was instituted. Shortly after that followed the sailing of the Confederate cruisers, from the Sumter down to the Alabama, and their reception in the ports of every State except Venezuela. The reader next recapitulated the demands of the American Government, and submitted the following issues:—First, Whether our proclamation of neutrality involved a breach of international law? Second, Did our non-interference with Confederate agents or cruisers involve a breach of international law? Third, Were we to blame for not preventing the sailing of Confederate cruisers? Finally, If we were wrong under the above heads, what reparation was due to the United States. The chairman (Mr. Westlake) having complimented Sir Geo. Young on the ability of his paper, said that he would prefer having a statement of the case as between England and the United States prepared by English and American jurists jointly. He should like further to have each statement submitted to the judgment of the jurists of all the maritime States of Europe. Mr. Chisholm Anstey strongly supported the American claims, and censured the conduct of England during the war. He thought the best thing we could do would be to pay a liberal compensation. Mr. Clark contended that England had a perfect right to give belligerent rights to the Southern States, and that that right covered all that subsequently happened. All he had to regret was the delay that occurred in the preventive measures against the Alabama. He contended that the principles the American Government were now laying down with respect to Cuba went much further than those under which we had acted during the American civil war. Mr. F. G. Young (from New York), was much gratified at the intelligent fairness with which he had just heard this great international question discussed. With respect to the question of arbitration, he believed that the best friends of England in America were against calling on outside nations to interfere in this matter. They looked on it in fact as a sort of quarrel between husband and wife, or between blood relations, and one, therefore, that could be best settled without outside interference. (Cheers.) He denied that the Americans had either asked their claims or shifted their ground. The Americans had never placed money in the front rank of their grievances, but had always complained most of the unfriendly attitude of England. He would recommend England to lose no time in making some sort of apology or concession to America. After some further conversation, the proceedings terminated with a vote of thanks to Sir George Young.

Cleanings.

Mrs. Thompson, a widow at Beccles, has been buried to death. She was 86 years of age.

A police order states that it has been recently decided that the playing of skittles and bowls in public-houses is illegal.

A noted Western Express Company prints on its shipping receipts that it will not be liable for "any loss or damage by fire, the acts of God, or of Indiana, or other enemies of the Government."

On Friday 120 colliers were imprisoned seventeen hours without food in one of Lord Dudley's pits near Wolverhampton owing to an accident to the machinery.

It is reported that the London General Omnibus Company, alarmed at the competition which free trade in cabs may expose them to, are taking steps to put a better class of vehicles in the streets.

The candidates for the various examinations in the University of Oxford are more numerous than can ever be remembered, there being upwards of 1,200 names down for the various schools.

"When men break their hearts," remarks a cynical female writer, "it is the same as when a lobster breaks one of its claws—another sprouts out immediately and grows in its place."

General Lindsay, the inspector-general of reserve forces, stated the other day, that the total strength of the volunteer force at the present moment is "a little less than 200,000 men."

New cab regulations come into force January 1st. There will be a complete free trade in cabs and carriages for hire. Each carriage is to have painted on its doors the fares at which the owner will convey passengers.

A ship just arrived from San Francisco passed great fields of ice round Cape Horn. On one occasion she passed one immense iceberg which was found by taking several bearings to extend about twenty-five miles north and south, and in a north-west direction farther than could be seen from the ship.

A correspondent of the *Daily News* calls attention to the considerable number of deaths of young children by fire now occurring, as supplying a

warning to mothers and nurses, and as showing the necessity for using fire-guards, which, in most of the cases referred to, would have prevented the accidents.

AN UNEXPECTED WINDFALL.—Very few authors are so fortunate as the Rev. J. Conyngham McCausland, rector of Clonmore, near Drogheda. This gentleman is the author of a treatise on a Jewish subject, entitled "The Hope of Israel." The pamphlet came under the notice of Mr. Peabody, who in consideration of the "pleasure" which its perusal gave him, has bequeathed to Mr. McCausland the sum of £2,000.

TOO MUCH FOR THE BENCH.—An old lady, brought up as a witness before the bench of magistrates, when asked to take off her bonnet, refused to do so, saying, "There's no law compelling a woman to take off her bonnet." "Oh," said one of the magistrates, "you know the law do you! Perhaps you would like to come up and sit here, and teach us?"—"No, I thank you, sir," replied the old lady; "there are old women enough there already."

EXPERIMENTS WITH ABSINTHE.—A French surgeon, Dr. Magnen, has just been trying experiments upon guinea-pigs, to illustrate the baneful effects of absinthe. He administered to the animal four grammes of strong brandy—which is an ingredient of the Frenchman's deadly drink—with the natural result of making the poor little pig shamefully inebriated. To another he gave essence of absinthe pure and simple, and as a consequence extreme suffering was produced.

NEW COMET.—A new comet has been discovered by M. Tempel, of Marcellus. It was seen for the first time on the 27th ult., at nine o'clock p.m., in the constellation of Pegasus, r. a., 311 deg. 15 min.; polar distance, 75 deg. 44 min. The comet is a nebula measuring from 12 min. to 15 min. in diameter; it has no nucleus, and is even less luminous at the centre than on the circumference. It is advancing at the rate of one degree per day in r. a., and fifty-five minutes in declination.

Births, Marriages, and Deaths.

BIRTH.

WILKINS.—October 29, at Elliott's-road, Calcutta, the wife of the Rev. W. J. Wilkins, of the London Missionary Society, of a daughter.

MARRIAGES.

TINDALE-BONNER.—December 8, at Mount Zion Chapel, Sheffield, by the Rev. D. Lorton, Mr. Wm. Tindale, of Grange Farm, Westwood Side, to Mrs. Sarah Bonner, eldest daughter of the late Mr. Charles Barrowcliffe, timber merchant, of Gringley-on-the-Hill.

BIDDLE-PERKINS.—December 7, at the Independent Chapel, Great Wigton, by the Rev. G. Hogben, Mr. Wm. Biddle, Southgate, Leicester, to Mary Anne, eldest daughter of the late Mr. John Perkins, of Great Wigton.

MIRIN-SCHOLEY.—December 8, at Lion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Thomas Mirin, to Mrs. Hannah Scholey, both of Manningham.

KELSON-FRANCIS.—December 9, at Countess Chapel, Bristol, by the Rev. R. P. Macmaster, Mr. Joseph Kelson, to Miss Mary Francis, both of Bristol.

SANGSTER-YOUNG.—December 9, at the Presbyterian Church, Regent's-square, by the Rev. J. O. Dykes, J. Sangster, Aberdeen, to Jeannette, daughter of P. Young, Esq., Montrose.

CHAPMAN-MOON.—December 9, at Brompark Congregational Chapel, Sheffield, by the Rev. Charles Short, M.A., Samuel Chapman, Esq., to Mrs. Mary M. Moon, both of Sheffield.

STUBBS-WILKINSON.—December 9, at Great Overden Congregational Chapel, by the Rev. G. W. R. Brown, assisted by the Rev. J. Stubbs, B.A., Joseph Stubbs, of Blakelock, Aylesbury, to Jennima, third daughter of the late William Wilkinson, of Basingbourne.

INGHAM-SMITH.—December 11, at Square-road Church, Halifax, by the Rev. C. Hingworth, Mr. Joseph Ingham, to Miss Sarah Ann Smith, both of West Vale, Greenland.

MORRELL-HUTCHINSON.—December 14, at the Castle-gate Meeting-house, Nottingham, by the Rev. James Harcourt, of London, and the Rev. Clement Clemance, B.A., the pastor of the church, William Wilberforce Morrell, of Selby, bank agent, to Lydia, third daughter of John Hutchinson, of Selby.

DEATHS.

WOODWARD.—December 1, at Forest-Gate, Isabella, second daughter of the late Rev. John Woodward, of Church Hatch, Christchurch.

MADGIN.—December 3, at Upminster, Essex, the Rev. Henry Madgin, after a long illness, in the sixty-fourth year of his age. "Absent from the body, present with the Lord."

ROBERTS.—December 3, at Bwlch, South Wales, aged forty-nine, Ezra Roberts, Esq., late of Tenby.

DE LIEPDE.—December 5, at his residence, Amsterdam, the Rev. John De Liefde, in the fifty-sixth year of his age.

MCGILLIVRAY.—December 6, at Seaton, Devon, Anne, widow of Simon McGillivray, Esq., and daughter of Sir J. Easthope, Bart., aged sixty-one.

DAVISON.—December 8, at the house of her son-in-law, the Rev. Edward Bewley, 23, Angell Park Gardens, Brixton, Mrs. Mary Davison, late of Sunderland, in the eighty-first year of her age.

GAY.—December 8, at his residence, St. George's-terrace, St. George's-street, Ipswich, aged fifty-three years, the Rev. John Gay, for twenty-seven years a highly-respected Nonconformist minister of Ipswich.

MARTIN.—December 7, Mr. James Gough Martin, of Lenden Villas, Hackney, and Wood-street, Cheapside, aged fifty-seven.

THOMAS.—December 7, at his residence, Burlington, in his seventy-ninth year, George Thomas, Esq., of Bristol, a leading Liberal and munificent philanthropist of that city.

PAYNE.—December 8, Esther, the beloved wife of William Payne, Esq., of Hatchlands, Cuckfield, Sussex, aged seventy.

HOLLOWAY'S OINTMENT AND PILLS.—By reason of the high summer heat and consequently profuse perspiration, there is no question whatever that rheumatism, neuralgia, and such like painful maladies have been more rife this season than for some years past. The number of testimonials of cures of these classes of diseases, effected by Holloway's remedies, is unprecedented and should be enforced on the attention of all sufferers from these complaints. The parts in pain should be fomented for some minutes with warm brine, two or three times a day, dried, and immediately rubbed with this ointment. It will pass into the pores of the skin, as salt penetrates meat, ease the local pain, and give the greatest relief.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 6.

Our market was scantily supplied with English wheat this morning; but the arrivals from abroad continue large. The demand was inactive, and English wheat sold slowly at the quotations of Monday last. In foreign wheat, American and Russian qualities were 1s. per qr. lower. In flour little business was transacted, and prices were barely supported. Peas were without alteration. Beans sold at 1s. per qr. lower. Barley of all descriptions met a slow sale at last week's prices. Arrivals of foreign oats are large—in excess of demand, and prices have further given way 6d. per qr. since this day week. Cargoes on the coast meet little demand; and wheat is only saleable at a decline of 1s. to 2s. per qr. from the rates of Monday last. Indian corn is without alteration in value.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Home and Kent, red, old	45 to 46	34 to 35
Do ditto new	38 44	41 43
White, old	46 51	36 40
Do new	40 47	36 40
Foreign red	40 42	35 39
Do white	43 45	31 32
BARLEY—		
English malt	28 32	
Oatmeal	35 43	
Distilling	32 35	
Foreign	30 32	
MALT—		
Pale	— —	
Chevalier	— —	
Brown	45 55	
BEANS—		
White	36 38	
Harrow	40 42	
Small	— —	
Egyptian	36 38	
PEAS—		
Grey	34 to 35	
Maple	41 43	
White	36 40	
Boilers	36 40	
Foreign, boilers ..	35 39	
RYE	31 32	
OATS—		
English feed	18 21	
Do potato	23 25	
Scotch feed	— —	
Do potato	— —	
Irish black	18 18	
Do white	18 18	
Foreign feed	16 19	
FLOUR—		
Town made	37 43	
Country Marks ..	33 35	
Norfolk & Suffolk	28 29	

BREAD.—LONDON, Saturday, Dec. 11.—The prices of wheaten bread in the metropolis are from 7d. to 7½d.; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET, Monday, Dec. 13.—The inquiry for beasts was not animated, and the market opened very quietly. Some time must elapse before the animals can be slaughtered for Christmas consumption; and meantime, London butchers will be under a disadvantage as regards keep. The dead meat trade ruled dull; nevertheless, the attendance of butchers became fairly numerous; so, as sales progressed, salesmen showed more firmness, and prices advanced slightly over those current on Monday last. Prime breeds have commanded high prices—5s. 10d. per 8 lbs. for the best Shotts and crosses; but we regard this as quite the top figure. The arrivals of beasts were distributed as follows:—From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,200 short-horns, &c.; from Norfolk, Suffolk, Essex, and Cambridge, about 1,200 Shotts and crosses; from other parts of England, 1,200 of various breeds; from Scotland, 1,200 excellent animals; and from Ireland, about 900 oxen, cows, &c. Notwithstanding the increased number on sale, the mutton trade was fairly active, and last week's currencies were well supported, though seldom exceeded. Really prime Southdowns and half-breeds sold at 5s. 10d. per 8 lbs. For calves the trade has been active on former terms. Pork was steady in price.

Per 8 lbs. to sink the Offal.

	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts ..	4 to 5	10	Prime Southdowns	5 6 to 5 10
Second quality ..	4 0	8	Lamb	0 0 0 0
Prime large oxen ..	4 10	8	Lgr. coarse calves	4 0 5 0
Prime Shotts, &c. ..	5 3	10	Prime small ..	5 4 6 2
Coarse inf. sheep ..	3 6	2	Large hogs ..	4 5 5 4
Second quality ..	4 4	4	Neatm. porkers ..	5 6 6 2
Pr. coarse woolled ..	3 5	6		

SMITHFIELD MEAT MARKET, Monday, Dec. 13.

Full average supplies have been on sale. Prime qualities have been in request at full prices, otherwise the market has been flat. The imports into London last week consisted of 8 qrs 709 packages from Hamburg, 41 packages 87 carcases from Harlingen, and 29 packages 1 basket from Rotterdam.

Per 8 lbs. by the carcase.

	s. d.	s. d.	s. d.	s. d.
Interior beef ..	3 2 to 3 6	Inf. mutton ..	3 0 3 4	
Middling ditto ..	3 8 3 10	Middling ditto ..	3 6 3 10	
Prime large do. ..	4 2 4 6	Prime ditto ..	4 4 4 10	
Do. small do. ..	4 7 5 0	Veal	5 0 5 4	
Large pork ..	4 4 4 8	Small pork ..	5 0 5 4	

PROVISIONS, Monday, December 13.—The arrivals last week from Ireland were 501 firkins butter and 3,283 bales bacon, and from foreign ports 21,633 packages butter and 1,663 bales bacon. In Irish butter there is but little or no alteration in prices. Foreign sold well, and for some Normandy advanced prices obtained. At a further decline of 2s. per cwt. there was a good business transacted in bacon. Best Waterford sold well at 7½s., free on board.

BOROUGH HOP MARKET, Monday, December 13.—Our market shows very little change since last week, but during the past two or three days a firmer tone has been observable. Imports of new Americans continuing large, and in excess of present requirements, have checked our buyers for the present and caused prices to rule a little easier. Accounts from Bavaria report a steady market at full figures, the stock offering being now so much reduced. Belgian letters show weaker quotations, owing to the disposition lately shown by some large holders to realise. New York advices to the 1st instant report a quiet market, and owing to the fall in gold, sales have been pressed here and there. Mid and East Kent, 7½ to 9½. 12s., to 12½. 12s.; Weald, 6½ to 7½. 12s.; Sussex, 6½ to 7½. 12s.; to 7½. 12s.; Bavarians, 7½ to 9½. 12s.; to 11½. 12s.; French, 4½ to 6½. 12s.; to 6½. 12s.; Americans, 6½ to 7½. 12s.; to 7½. 12s.; 12s. 10s., to 6½. 12s. The import of foreign hops into London last week consisted of 940 bales from Antwerp, 243 from Bremen, 50 from Calais, 127 from Hamburg, 44 from Dordt, 50 from Ostend, and 78 bales from Rotterdam.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Dec. 13.—These markets are well supplied with potatoes. Business to a moderate extent has been concluded at our quotations. The imports into London last week consisted of 230 tons, 233 sacks, 1,253 packages, 5,102 bags from Antwerp, 2 casks from Hamburg, 4 bags from Harlingen, 745 sacks from Dunkirk, and 3 bags 19 packages from Rotterdam. English Shaws, 65s. to 80s. per ton; English Regents, 70s. to 100s. per ton; English rocks, 70s. to 75s. per ton; Scotch Regents, 80s. to 100s. per ton; French, 60s. to 70s. per ton.

SEED, Monday, Dec. 13.—There is little English cloverseed offering, and prices are high for all fine qualities. Foreign red qualities creep up in value, and sell well. White seeds were scarce and held with much firmness at full prices. English trefoils were held at high rates, and foreign qualities maintain full rates. Canaryseed, whether English or foreign was fully as dear.

WOOL, Monday, Dec. 13.—Firmness has continued to be the feature of the English wool market. Fine qualities have met a ready sale at full quotations, and other descriptions also have been dealt in to a fair extent.

OIL, Monday, Dec. 13.—Linseed and rape oils have been steady. Sperm has been in inactive. But a large business has been transacted in cocoa-nut oil. Otherwise the market has been heavy.

TALLOW, Monday, Dec. 13.—The market has been quiet. Y.O. on the spot 47s. per cwt. Town Tallow, 46s. 3d. net cash.

COAL, Monday, Dec. 13.—Market heavy in anticipation of arrivals. Haswell, 22s.; Lambtons, 22s. 3d.; Tunstall, 20s. 9d.; Holywell Main, 17s. 9d. Screw steamers, 33; ships fresh arrived, 2; ships at sea, 25.

Advertisements.

MONARCH INSURANCE COMPANY.

(LIMITED.)
FIRE AND MARINE, Non-Tariff.
ROYAL EXCHANGE AVENUE, LONDON,
AND
EXCHANGE BUILDINGS, LIVERPOOL.

THE MYSTERIES of UDOLPHO.

ASTOUNDING effects!!—Innumerable Ghosts appear and disappear!! Three emanate from One!! The Scenes by Fid. Boettler crawl the Dungeon.—Occasionally, AMSTERDAM and its EXHIBITION, visited by Professor Pepper.—PEOULIAR PEOPLE of the PERIOD, by Messrs. Wardroper. Accredited RELICS of the late MAXIMILIAN.—The GREAT LIGHTNING INDUCTION, is being increased in power: the wonder of the Age and Science.—The MYSTERIOUS HAND.—PETIT CONCERT, introducing HERR ANGYALPHI, the justly-renowned Bass Profundo, the Misses Campbell, and Herr Shalkenbach on the Electric Organ.—ROYAL POLYTECHNIC.—One Shilling.

WEEK of UNITED PRAYER

THROUGHOUT the WORLD, JANUARY 2-9, 1870.—The attention and co-operation of Christians are earnestly invited. Papers containing the suggested topics may be had at the Office of the Evangelical Alliance, 7, Adam-street, Strand, London, W.C.

EARNST APPEAL.

ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rose, N.

A Donation of £500 is offered to the Committee towards raising the sum of £10,000, which is required in order to meet the cost of the new buildings, provided the sum of £5,000 is contributed during the present year.

Donations will be thankfully received by Robert Broadwater, Esq., Heathfield Lodge, Hornsey-rose, and Billiter-square; Frederick Barlow, Esq., the Treasurer, Richmond-hill; and by Mr. Joseph Soul, the Honorary Secretary, at the office, No. 73, Cheapside, E.C. Bankers, London and County Bank, Lombard-street, E.C.

ORPHAN WORKING SCHOOL, MAITLAND PARK, HAVERSTOCK HILL.

400 poor orphans are in the schools.
2,556 have been admitted since its formation.
25 Vacancies are now declared.

THE CHARITY is greatly in want of FUNDS in the present season, as it depends upon the benevolence of the charitable for five-sixths of its annual income. The average cost of each child for the past 12 years has been £22 5s. 8d.

A donation of £10 10s. and upwards constitutes a governor for life; £5 5s. a life subscriber; annual governor £1 1s. and upwards; 10s. 6d. a subscriber.

JOSEPH SOUL, Secretary.

73, Cheapside, London, E.C.

MIDLAND RAILWAY.

THIRD CLASS PASSENGERS are now BOOKED THROUGH to the undermentioned Stations by FAST TRAIN.

Leaving Victoria at 7.58, Ludgate-hill at 8.31, Moorgate-street 8.39, Aldersgate-street 8.41, Farringdon-street 8.43, King's Cross (Metropolitan) 8.47, Kentish Town 9.6, and ST. PANCRAS 9 a.m.

Arriving at Nottingham at 12.10, Derby 12.13, Sheffield 1.30, Wakefield 3.8, Huddersfield 4.13, Halifax 4.33, Rochdale 5.40, Leeds 5.40, Bradford 5.35, York 2.30 p.m.

Third Class Tickets are also issued to the other principal Stations on the Lancashire and Yorkshire and North-Eastern Railways by same Train.

Passengers for Stations North of York proceed from York at 4.30 p.m.

Passengers are requested to ask for Tickets, via the Midland Railway, at the Victoria, Ludgate-hill, Moorgate-street, Aldersgate-street, Farringdon-street, and King's Cross (Metropolitan) Stations.

JAMES ALLPORT.

Derby, Dec., 1869.

General Manager.

TEMPERANCE PERMANENT LAND and BUILDING SOCIETY.

The OFFICES of the Society have been REMOVED from 31, Moorgate-street, to 4, Ludgate-hill, London, E.C.

HENRY J. PHILLIPS, Secretary.

WANTED, after the Christmas vacation, a well-educated, thoroughly EXPERIENCED ASSISTANT MASTER, to take the general oversight of a Middle-Class Boarding School, where a Junior Assistant is employed. A Nonconformist and member of a Christian Church preferred.—Apply, stating qualifications, terms, &c., to Rev Walter Gill, Parkstone, near Poole, Dorsetshire.

GOVERNESS.—A LADY who has had six years' experience, wishes a RE-ENGAGEMENT. Acquirements—English, French, and Music. Good References. Salary, £30.—A. Y., Mr. Shuttleworth's, Coggeshall, Essex.

GOVERNESS WANTED.—WANTED, in the Country, a RESIDENT GOVERNESS, to TAKE entire CHARGE of the EDUCATION of FOUR YOUNG LADIES.—Apply by letter only, stating qualifications and salary required, to "P. B. L.," care of Messrs. Philip, Son, and Nephew, Liverpool.

IN A SELECT SCHOOL in EPSOM, a VACANCY will occur at CHRISTMAS for ONE PUPIL about twelve years of age. Unusual advantages for the health and comfort of the pupils offered, and the most careful training adopted. Excellent masters attend. Mrs. Russell, Church-street, Epsom, Surrey.

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No. 2 .. 2ft. 10in. 2ft. 0in. 2ft. 0in. 4 15 0

No. 3 .. 3ft. 6in. 2ft. 0in. 2ft. 0in. 6 5 0

No. 4 .. 3ft. 9in. 2ft. 0in. 2ft. 0in. 7 10 0

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